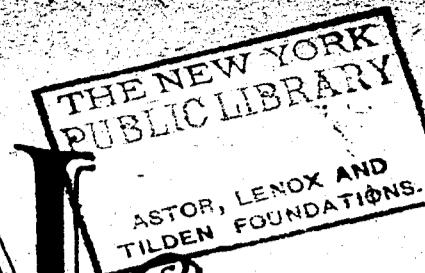


THE RELIGIO-PHILOSOPHICAL JOURNAL

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VOL. 36. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 6, 1899.

{ 1429 Market St. Between 10 & 11th Sts.

No. 14.

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Why should this be considered more remarkable than the light that suddenly shone around about Paul on his journey to Damascus? In the unchangeableness of the God of Nature, control of phenomena may be experienced by any one who realizes his need sufficiently to call out with faith into the silence, as did the lady referred to above. Some may wonder if a thunderstorm were not gathering, and if the light were not due to a "chance" flash of lightning. But this illumination was entirely different in appearance, being a soft, steady glow, or what might be termed a radiance. Besides, there was no electrical disturbance noticeable. But if such had been the case, it would have been but another way of answering the prayer of faith.

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Some Stubborn Facts.

I have read carefully what has been printed during the last few months by fraud-hunters, and it seemed to me while the ostensible object they professed to aim at, was "purifying the phenomenal phase of Spiritualism," there was a covert purpose to discredit the whole.

I have always aimed to caution investigators not to swallow everything that came through mediums, even when they were known to be honest, as there was usually a liability of communications being in a great measure influenced, and sometimes wholly emanating unconsciously from the mind of the medium or sitter. With this object in view some years since I wrote an article for the *Carrier Dove* giving both sides of the question—one side it was shown where the communications originated wholly with the sitters, they having their minds firmly made up in a certain way (three of them) unconsciously controlled the medium, as was shown by getting a letter from the supposed spirit two months afterwards who was alive in Colorado. It always gives me more pleasure to write of the successes than of the failures, and I then went on to recount several instances of remarkable successes in seances. The first part of that article was copied in the *Liberator* with this comment: "What are spirit communications good for if no more dependence than that can be placed in them?"

Not a word was said of the successful part, which was exactly of the nature of the following, if not at the same sitting:

I had just begun to investigate the slate-writing phase, through Dr. Stansbury, and was questioning whether my mind influenced the messages. Previously, as a stranger to the medium, after getting messages from my wife, mother, brother and father, and our old family physician, Dr. Grant, a message came from an old friend, Robert Thompson, formerly of Bloomington, Ill., where I formerly lived. I wrote an account of it and sent to his widow, who wrote back thanking me for it, and said, "We would like to see if you can get anything from Dr. Wakefield" (a brother-in-law).

The next time I was in the city I held the slate especially to get a message from Wakefield. It was broad daylight; I cleaned the slate and held one end while Stansbury held the other. I was not deaf then and could hear the writing and felt the vibration, like a pencil moving over the slate and supposed of course I was getting a message from Wakefield, but on opening the slates found a message from a man I never heard of before, as follows: "Mr. Bowdoin, I want to communicate with my friend in Stockton.—JAMES FOLGER."

I was disappointed and told Stansbury I knew no such man; neither do I. Said he, "If you want to hear from any special spirit you better put a pellet with the name on, between the slates." I had such a one in my pocket rolled up, and put it between the slates, and the writing came as before and I felt sure I was getting it from Wakefield, but on opening it, I was pleased to find the following from my old friend Thompson: "Friend Bowdoin, I wish to thank you for sending my message to my dear wife. Wakefield is here now and will answer for himself.—R. THOMPSON."

I then held the slates a third time and got the following:

"Friend Bowdoin, I never expected to be in this business, but it gives me great pleasure to be remembered to my old friends in Bloomington. Thank you for the privilege. Your old friend, C. WAKEFIELD."

Here was a case that could not be accounted for by the theory of "auto-suggestion" or mind reading. Now, how did Thompson know of my having sent an account of his message to his wife? The medium knew nothing of it, nor anything about Bloomington, or that Wakefield lived there. I had not written or said a word in regard to it, and had to hold the slates three times before getting the desired message.

On my return to Stockton I found that James Folger from whom the first message came formerly lived near here and had a wife and daughter here.

I write more to defend the truth than to favor any special mediums, as Fred Evans or Mrs. Whitney are able to take care of themselves, but the following is what I received through Mrs. Whitney.

After the death of my wife in 1887, we had a private circle here] Mrs. Bean, a private

medium and stranger to me was present; at the close of the circle I was called up to the table and a message was written from my brother, Elliot Bowdoin, saying: "We were present to welcome Etta to spirit life." Fannie, my first wife added, "Yes, Etta is with us now, no longer a stranger, sister," and Etta asked if I couldn't talk to her, when I retired at night and not think so much. This circle was strictly private.

The next Sunday I went to San Francisco to hear a lecture on death, by J. J. Morse. On the way to the hall I met a friend who said, "Why don't you go to Mrs. Whitney's test meeting? Mr. Morse's lecture will be published." I turned into her meeting. She was then an entire stranger to me. After giving seven or eight tests I was surprised to hear her say, "Leon, Leon why don't you speak?" I said I recognized that name and she continued, "This is said by a lady who has recently passed away, and so suddenly that she hadn't time to say good bye (it was almost instant death). She gives the name 'Etta Bowdoin,' and says she was your wife. She is accompanied by a gentleman who gives the name of Elliot Bowdoin and says he and Fannie were present to welcome Etta to spirit life."

The next morning I had a sitting with Mrs. Whitney. Etta came and gave me all the particulars of her sickness and what caused it, which was a mystery to the doctors, also of a healer who was present when she passed out; speaking the name of his Indian control, who she said was the first she recognized as he bent over looking so kindly as she passed out.

She then referred to a similar attack two years before, from which the spirits relieved her, (she was at that time attended by a magnetic healer).

Of that sickness none out of the family, but the doctor, knew, and Mrs. Whitney could have received no possible clue to it. She then explained why it was best she should go and what a distressing condition she would have been in, if she had not passed out of the body.

There was no possible way that Mrs. Whitney could have learned of our private circle, or what was said in it, to repeat in her test meeting; or the particular manner in which my wife passed out. It would have taken a very complicated chain of information to have learned of the points I have named.

L. M. BOWDOIN.

Stockton, Cal.

Thought Diseases.

Misused, misdirected, mistaken thought is the cause of all sickness, poverty and sorrow—all unease.—JEAN PORTER RUDD.

The terse, forcible and suggestive note on "How to Think," in the JOURNAL for Feb. 16, presents much truth in a nutshell. But after reading it a third time I failed to find the recipe—"How to think." To think good thoughts, and feel kind, are manifestly important; but the *modus operandi* is not presented. People think as the condition of brain cells, and the secret trend of mind, impel. These are expressions of physical and mental causes that have come down the generations, in varying lines of impulse, governed by antecedents and circumstances, acting on desire and evolving motives, which direct the will and enforce volition. Before a criminal can think aright, he must have some impelling motive, and then a recipe "How to think," may assist him to put that motive into practical effect. To know "how to think" good thoughts one must possess the mental constituents in proper proportion, and by volition set them to thinking. I would not weaken or discredit the force and value of the suggestions offered by Jean Porter Rudd, but rather evoke more on the same line. But I suspect it will be a long time before the ideal pictured in those forcible lines will be realized. In fact I confess to some critical doubt as to the soundness of the claim quoted at the head of this article. That "mistaken, misused, misdirected thought" may be responsible for much sickness, poverty and sorrow, is self evident—even without referring to the direct influence of thoughts on the chemistry of life. But that *all* sickness, poverty and sorrow are caused by thought, *human thought*, appears, at a glance, an untenable assertion. Many men and women live to a ripe old age, and enjoy excellent health all through life, whose thoughts—judging from the outward lives they live, are far from correct, generous, kindly, and elevating; while many others whose thoughts appear to be of the best,

and whose characters shine with a divine luster, are life-long sufferers. But it may be said these suffer from the thought-habits of previous generations. Perhaps. But it would seem that such beautiful types of mind must have drawn their inheritance from a line of noble thinkers, whose good thoughts did not make them proof against disease. But we find vigorous health and apparent buoyant lives among animals whose thoughts (such as they have) are not the most gentle and kindly. Tigers, lions, hyenas, venomous serpents, are usually types of vigor and seeming health. But to go further; in the vegetable kingdom, where we have no proof that any thoughts mould their organisms, we find disease and premature decay, side by side with vigorous health and strong beautiful structures. In what way does "misdirected thought" affect these?

LYMAN C. HOWE.

Reverence Old Age.

What a grand ending to a beginning surrounded by so many chances. Such are our thoughts when we come in contact with wholesome old age. What a great pleasure it gives us to take by the hand some old lady or gentleman and try to realize the long road through life that they have traversed and the era of experience through which they have passed. We reverence them and should consider it a privilege to have their confidence and respect. They have long ago passed our mile-post in life and know well the turnings we must make to reach the goal where they are awaiting so peacefully and tranquilly—the great change called death. They have reached the winter of life, and we of the spring and summer can scarcely realize the meaning of that journey from spring to winter.

What a page of pain, passion, pleasure and quiet content could that quiet grey-haired old lady or that merry old gentleman unfold, were it possible for us to appreciate or sympathize with its pathos. What tragedy, what comedy there would be read at the unfoldment of the scroll of life. We should patiently guide their aged, faltering steps as they did the tottering steps of our infancy. We are beginning the journey; they are ending it, and the tendrils of old associations and beliefs are so closely twined around their heart-strings that the severance of one, or harsh usage by unkind hands would be like cruel murder to them. Let us show the respect that is always due old age, whether dressed in silk or rags.

Remember that time's ruthless hand has been laid on our own heads and we will soon be stumbling along the rugged hillside with age holding us fast.

STELLA B.

Rich Spiritualists.

In the JOURNAL of March 23 the following appeared:

The Seventh-Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. If some of our rich Spiritualists who pass to the Beyond, would take the cue from this and leave some of their riches to be used in building up the Cause, it would be far more to their credit than to leave money for other public improvements, as many of them do. Dr. John Allyn, of San Diego, has just left \$3,000 to be used in beautifying a park, but never thought enough of the Cause to build a hall or a spiritual temple there.

This paragraph reflects the sentiment of thousands of Spiritualists. Comment of this character is often expressed in Spiritualist publications and by speakers of societies. Very often it takes the form of abuse and denunciation. What is the fundamental cause of this condition? Is the rich man who believes in spirit communion to be always accused of indifference and neglect, because he does not give money freely to Spiritualist societies? Perhaps if we look deeply enough we may find something to justify the seeming neglect of duty.

In the first place, Spiritualism is a new movement, and still in a comparatively crude and undeveloped condition. The character of its meetings is often such as to repel refined and cultured persons. They are held usually in rented, ill-ventilated halls, too often in unpleasant locations. Cranks and frauds often gain access to the platform. People of wealth and social standing do not wish to be held responsible in the public mind for these things. Hence they do not identify themselves with the movement. Another thing, Spiritualism is for the

most part unorganized and chaotic, though commendable progress has recently been made.

A man who has money to give to public causes, wishes to bestow it where it will be a permanent source of good. He does not wish to give it to a society which, having no real, substantial, permanent existence, is likely at any time to be disintegrated by internal dissensions. When Spiritualists, as a body, desire permanent organization, permanent speakers, and permanent homes in substantial temples, and when they make greater effort to establish themselves in a building of their own, there will be more of an inducement for rich Spiritualists to give and leave them money. "God helps those who help themselves," says an old proverb. When Spiritualists really make the effort to provide themselves with a material home, money will come to help them. Until then, rich Spiritualists will probably continue to leave their money to other causes, such as liberal churches.

In the case of Dr. Allyn, above referred to, the editor was probably not aware that he left \$3,000 to the Unitarian Church of San Diego, of which the writer was until recently the pastor. This church, under the writer's leadership, became the spiritual home of all phases of advance thought. The cause of rational psychological research was made prominent, and scores of Spiritualists, as well as Mental Scientists and Theosophists, united with the Unitarians in Sunday services. This, together with the fact that Mrs. Allyn has been for years a devoted Unitarian, perhaps led Dr. Allyn to make his generous bequest to that society. But Dr. Allyn had done very much in the past for the cause of Spiritualism. He had been an avowed Spiritualist since 1860. In the early days he had generously helped Todd and Manning's paper, the *Friend of Progress*, as well as J. J. Owen's paper, *The Golden Gate*. He gave four lots in Summerland to the society at that place. He at one time contemplated helping the cause in San Diego, and made certain overtures to that end. From no fault of his own, this plan was dropped. These facts should be known in justice to Dr. Allyn.

SOLON LAUER.

[We did not know of the doctor's bequest to the Unitarians, or of his former overtures to the Spiritualists of San Diego. The principle only was aimed at, and the fact cited was an illustration.—ED.]

The One Thing Needful

FOR UNIVERSAL PROSPERITY AND SUCCESS.

Only one thing is needful for the complete amelioration of the woes of the human race, and that is more LOVE—true love used in its right-ful sense; such love as will enable man to do right because he would not wish to harm his neighbor; such love as would make each one akin, and be willing to help one another along. I speak not of sentiment or passion; these are fleeting and have no true stability.

If each had his neighbor's interests at heart, instead of wanting to be grasping and take advantage of others' necessities, all war would cease, all strife end. If each did to others as he would wish to be done by, all petty annoyances and troubles would be at an end. If each and all lived up to their highest conceptions of truth and right, they could not help having love of neighbor and the denial of self uppermost.

It is the grasping tendency in all mankind that causes the oppression of the poor, and the power of the autocrat and the millionaire to triumph over justice and right. Thus, the weak lose faith in the ones who should protect them, as they are so much stronger and better adapted by reason of their advantages of education, birth and breeding. The powerful should use their power rightly; the rich should protect the poor, the strong care for the weak, and the happy shed sunshine in the paths of those in trouble and distress.

But do we see this done? Ah, no, my friends, quite the reverse. So I say there should be a complete change, and the one thing needful is to have more love in the heart for all mankind. We should not turn the hungry, either of body or mind, from our door, for the hunger of the mind after better things gnaws more deeply than the mere craving of the stomach, and should receive the gentle nourishment of loving words and helpful deeds.

Now is the time we are building our homes on high by each act of our lives, each thought

of our mind, and each word spoken, either of good or evil. Our immortal souls are being moulded right here and now, and we can never get away from ourselves, but have to bear the just consequences of our deeds. So we should love one another more, help along our struggling brother and sister, care for the widows and orphans as we would wish someone to care for our loved ones if we were taken from their side, feed and clothe the needy, and help brighten their minds by true education which comprises more than mere book learning.

This is the gospel of true Spiritualism,—to do all the good we can while here in the form, as we pass this way but once; and by so doing we will have no regrets when we lay aside the mortal and don the robe of immortality.

Utica, N. Y.

LIDA B. BROWNE.

51st Anniversary at San Jose.

The First Spiritual Union of San Jose celebrated the 51st Anniversary of Modern Spiritualism, in a most appropriate manner. The hall was prettily decorated, having a picture of the Fox home, at Hydesville, in front of a dark mountain, over and behind which a large sun was rising. Encircling the same were the words—"The Light of Spiritualism." Hovering over and around the house, were airy spirit forms. On the left of the picture were the figures 1848, and on the right, 1899. Beneath this, on a stand, was a large floral frame, in the shape of an arch with two pillars to support it, the whole being covered with beautiful flowers. On the inside swung two gates, composed of golden flowers representing the gates of gold. The whole was surmounted by a pair of beautiful white doves. This, with the other floral decorations, flags, etc., presented a beautiful background for the rostrum, all the work of Brother Iberg.

The day began by the Lyceum at 10 a. m., followed by the 11 a. m. meeting, which was very interesting. The question, "What is the Employment of our Friends in Spirit-land," was opened by Brother Nichols, followed by J. R. W. Taylor, Brother H. C. Johnson, Sisters Elsie Roberts and Cowell. During the meeting several songs were sung.

The meeting adjourned at 12:40, and quite a number partook of the lunch provided by the Ladies' Aid Society. From then until 2:20 p. m. the time was spent in social and friendly converse—the renewal of old, and making of new acquaintances.

Upon the meeting being called to order by the President, C. L. Graessle, at 2:20 p. m., the following program was rendered, the room being packed to its full seating capacity most of the time:

Song, by Lyceum Children, "Kind Words Never Die." Address, Dr. H. C. Johnson, "The Growth of Modern Spiritualism." Instrumental Duet, Prof. Ebert and Olive Frost, Piano and Mandolin. (Encored). Short Address, Mrs. E. B. Marcen, "Our Anniversary." Calisthenics, Lyceum Children. Piano Solo, Miss Sadie Heuning, "The Swallows' Song." Recitation, Pearle Sellers, "Exposition." Tambourine Dance, Olive Frost. Wand Exercise, Four Lyceum Girls. Instrumental Duet, Miss Trimbath and Mr. Pozzo, violin and piano. Discourse on Psychometry, Prof. J. Rodes Buchanan. Recitation, Lucile Merigot, "When Papa was a Little Boy." Instrumental Duet, Prof. Ebert and Master Marskey, piano and violin. Reading, Original, J. R. W. Taylor, "Review of the First Spiritual Union and the Members who have Passed On." Song, Mabel Hamby and Pearle Sellers, "Simon and Ruth." Piano Solo, Miss Gertrude Shaver, "The Sweet Angel." Reading, (by request), W. D. J. Hamby, "The Chemistry of Character." Piano Solo, Miss Sadie Heuning. Recitation, Willie Flits, "He always got the biggest piece of Pie." Address, E. H. Hubbard, by his Guides. Spirit Messages, by Mrs. Lester. Spirit Messages, by Carrie Downer Stone. Remarks and Spirit Tests, Mrs. S. Cowell. Resolutions by J. R. W. Taylor, tendering a vote of thanks to the President and Officers of the Society. Remarks by the President, C. L. Graessle tendering the thanks of the Society to all who assisted in making the day pleasant and the program a success. The meeting then adjourned to 7:30 p. m.

At 7:50 p. m. the meeting was called to order by the President, and opened with two songs by the audience, followed by an invocation by Mrs. Cowell.

Address by Dr. H. C. Johnson, on how we become Spiritualists, our mission and duties, and how quite a number of prominent clergymen were advocating and teaching the fundamental principles of our belief. He gave a short, interesting, concise and instructive discourse, in his usual forcible manner.

Mrs. H. L. Bigelow recited, "The Gates Ajar."

This was followed with a vocal duet by Mrs. W. D. J. Hamby and Mrs. Dora Vinter—"Just

Inside the Gates of Gold." Pianist, Mrs. Eva Calvert Leddy.

Mrs. S. Cowell then closed the day's exercises by a short address and over an hour of spirit messages. The meeting closed at 10:15 p. m.

The hall was crowded to its utmost capacity, very few departing until the meeting closed, a large number standing during the meeting in the parlor and ante-room, not being able to get seats.

Thus closed the 51st Anniversary, a red-letter day for truth in San Jose, many persons getting their first knowledge of the grand truths of our cause. There was not the slightest incident to jar the harmony of the occasion. There was a conspicuous absence of our local mediums, which is not the correct thing under the circumstances.

W. D. J. H.

Some of the Interesting Books,

For Sale at the office of this JOURNAL.

1429 Market Street, (between 10th and 11th)

If to be mailed, add 10 per cent. for postage

Africa—The Stanley-Livingston Expedition. \$1.
Album of Spiritualist Workers. \$1.25
Allibone's Dictionary of Authors—5 volumes. \$5 each
Ancient and Modern Familiar Quotations. \$3
Ancient Mysteries, Biblical and Classical. 50 cts
Ariel—Mary Platt Parmelee. 25 cts.
As it is to be—Cora Linn Daniels. 50c.
Bayard Taylor—Life of. \$1.25
Beyond the Clouds—Patterson. \$1.
Book on Mediums, by Allan Kardec.—\$1.25
Buffalo Land, by W. E. Webb. \$3
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Cheiro's Guide to the Hand.—\$1.
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Christianity no Finality—Prof. Denton. 10 cts.
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Dresser, Horatio W.—Power of Silence, \$1.50. Perfect Whole, \$1.50. Voices of Hope, \$1.50
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Heights of Himalay, by Van der Naillen. 50c.
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How Edith Found Fairyland. 75 cents
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THOMAS G. NEWMAN, Editor,
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SAN FRANCISCO, CAL., APRIL 6, 1899.

[S] Carlyle very aptly puts it in this way, when speaking of present duty: "Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand." The duties of the present moment are the ones demanding our attention; and these should have our full share of energy, without reference to the work of the morrow.

[S] The vast increase of "Trusts" is alarming, reaching in the United States, four thousand millions—the coal Trust alone being one quarter of that amount. It is said that nearly one-half of this enormous sum is in watered stock. The result may be a great calamity—a commercial and financial crash—wrecking the whole country. Its weight will fall on the whole people, and its name is *robbery*.

[S] We learn with pleasure that Bro. Hudson Tuttle has received a legacy by the will of the late Mrs. Saxton, of Cleveland, O. He is to be congratulated upon this recognition of his services and unselfish devotion to the Cause for so many years.

[S] Wireless Telegraphy is causing some consternation in England. In the last number of *Light* we find the report of a lecture delivered by Mr. Lynd before the London Spiritualists' Alliance, on March 3, in St. James' Hall. He illustrated his remarks by experiments with two tuning forks tuned to middle C, showing how the note of one, on being suddenly stopped, was taken up by the other. The essence of the analogy was shown in the fact that the etheric wave or vibration is subject to the same laws which control the waves of light, heat and sound. The transmitter and the receiver were like tuning forks, and when one was perfectly adjusted to the other, in relation to the length of the etheric waves and the rate of vibration set up, the telegraphic connection was complete.

The Rev. John Page Hopps, at the close of the lecture said that it had been simply enchanting, and had revivified the same sensations of enthusiasm and delight that he had experienced when listening to lectures 30 or 40 years ago.

Mr. J. J. Morse said that the lecture had touched the deepest problems of their spiritual experiences. He suggested as an experiment that the President should retire to an adjoining room and there write a message which the operator should signal through the instrument, and which should be read by Mr. Lynd on the platform. This was done, and Mr. Lynd read to the audience: "Our best wishes to Signor Marconi and thanks to his able exponent, Mr. Lynd." This caused great enthusiasm.

Fifty-First Anniversary.

The Fifty-first Anniversary of the advent of Modern Spiritualistic phenomena has passed into history. It has been generally celebrated all over the country, and there has been a very hearty and cordial observance of the event. The growth of the spiritual philosophy has been quite phenomenal.

Thirty years ago it was claimed that there were ten millions of Spiritualists with 100 spiritual publications. To-day Spiritualism has permeated all the religious systems of the world and hundreds of millions know that those who have passed the gates of death still live and can and do communicate with those still in the flesh.

One year ago the Anti-Spiritualists boasted that they would soon destroy it, but what have they accomplished in that direction? Their boasts about "barrels of money" to be used in its overthrow have proved to be only windy bombast. Their meetings have played out, and their influence is gone. Their monthly publication is poorly printed on thin tea-paper, and has fallen flat down and simply lives on filth and carrion. The effort to destroy spiritual phenomena by the fraud-crying fakers has also failed. It was only acting a part of the program of the Anti-Spiritualists in their efforts to destroy, and has been a miserable failure.

Spiritualism still lives, and is "moving on," with steady step, in the march of progression, keeping step with the music of the spheres.

We cannot boast of being a very successful organization, but that does not seem to be the desire of the spirit world. Its adherents are iconoclastic and independent, and therefore, are not much in love with organization. Much as we personally desire and approve of organic efforts, it seems that we are not to be considered in the management of affairs, by the spirit world. Of one thing we are assured, however, that "all will be well." The right will ultimately prevail and truth will triumph! Knowing this, we are satisfied and quietly acquiesce in the *modus operandi*.

May heaven guide and guard the truth, and promulgate it in the way marked out by the advanced spirits and sages of the spheres, so as to do its work in reforming the world, demolishing error, and ameliorating the condition of humanity—preparing those competent for the work, to assist in ushering in the golden age of the coming twentieth century.

[S] "Christian Science and Common Sense," is the title of a lecture by Carol Norton, C.S.D., Boston, Mass., a copy of which is on our desk. There is much "Common Sense" running all through it, but we think it better to call it Mental Science. It boasts of over a million followers within a generation, and is awakening great interest everywhere.

[S] On March 2, an immense snow-slide struck the happy home of Bro. John G. Payne, of Winfield, Colo., destroying it with all its furniture, killing his little 3½ year old son. The other four members of the family were rescued alive and sustained only slight injuries. We tender our sympathies and hope that Bro. Payne and family may never experience like calamity again.

[S] Lyman C. Howe is now laboring in Cleveland, O., and reports that his meetings at Weber Hall, 438 Pearl St., are fairly well attended. He says that C. H. Figuers co-operates with him, giving platform tests. They have a Lyceum there with fair results.

[S] Each day is a miniature life, and our whole life is but the repetition of a day.

An Occult Experience.

In the *Coming Age* for April, we find a very interesting article by Sarah Dudley, M. D., giving some details of her experience with a ouija board, and relating a message which could not be explained by mind-reading or any thing in that line. She writes thus:

At the time of which I speak I had charge of an institution in a city in Indiana where unfortunate women were taken care of until, after the birth of their children, they would be able to go out in the world again. I was very much interested in this work, and we had one inmate at this period, Ruth N., whose baby was three weeks old.

I had accepted the invitation of a special friend, living some squares away from the "Home," to spend an evening with her to test the ouija board. I, with my little son, left the house at half-past seven, leaving my patient very comfortably seated by a good fire putting her baby to sleep. She had for company a colored girl, in my service, and I left home feeling perfectly sure that domestic affairs were all right.

Arriving at my friend's, the ouija board was soon brought forth. I had never seen one before, and had very little interest in it. We put our hands on the heart-shaped carrier, and it soon danced upon its peg-like appendages and by the aid of the alphabet spelled out this message for me:

"When you go home to-night Ruth and her baby will be gone."

At this prophecy I laughed, but it insisted that such would be the case, and went on to say that the house would be empty, that the ladies forming the executive board of the home would blame me. I would resign my position as resident physician, and also give up, they thought forever, the work, because the ladies would say so many unjust, unkind things, and would so behave that I would get a distaste for all sorts of so-called church work. It would thoroughly disgust me with sham Christianity.

Suffice it to say, that every particle of this prediction was verified down to the smallest detail. I found the house empty, Ruth and the baby gone, colored girl vanished, although she returned about midnight, and explained that Ruth had told her she "wasn't lonely, she was going to bed," and the girl, having plenty of schemes for amusement on hand, had gone off to a church fair.

The ladies did behave as the ouija board had said, and were very unkind and unjust. I did say, and I have never engaged in any reformatory work since.

There was no mind reading explanatory of this episode. I had not the faintest conception that Ruth had any idea of going away, and my friend had given no thought at all to the patient.

When I left my friend's house that evening, I did feel disturbed by the ouija message, although I could not believe it. When I opened the gate and went up the long avenue leading to the front door, seeing no light, I felt astonished. When I rang the bell, and no one came in reply to my ring, I grew alarmed. Knowing I could get in at the back door, I went around the house; seeing no light in Ruth's room, I found her door unlocked, and entered. When I got the gas lit, and found her and the child gone, I felt awed. I thought with a chilly apprehension of the river so near, but when I discovered that all her clothes were gone I felt relieved. People, if they commit suicide, don't take their wardrobes along.

What animated that senseless ouija board? What power gave utterance to the prediction? I have never comprehended.

Among the other interesting articles in the April issue of the *Coming Age*, we notice the following: "Humane Education; its place and power in early training," by Ralph Waldo Trine; "The Redemptive Power of Love," by B. O. Flower, and "The New Age," by Imogene C. Fales. Published at \$2.00 a year, at Copley Square, Boston, Mass. It and the JOURNAL one year for \$2.50.

[S] The Mystic says: "Verily, verily, I tell thee whosoever worketh in the Vineyard of Reform is responsible for all damage done by his own conduct."—CARL EBERHARDT.

LIFE, NOT DEATH.

You need not die, if you know how to live;
You need not want, if you know how to give;
Helping the poor is lending to the Lord,
And He always restores with rich reward.

It is life, not death, that Christ came to give;
Instead of dying we should learn to live;
"I came that ye might have life," said He,
And that ye might have it abundantly.

To be unconscious of what you possess
Is the same as having extremely less;
As Christ multiplied the loaves and fishes,
So man can do if he truly wishes.

Did he not say if you only believe,
Whatever you ask for you shall receive?
What can one ask for in this world of ours
Than the gift of such transcendent powers?

But how to use them is the one great thought;
Unused, is the same as owning them not;
God is Love. Cannot you embody Love?
Love includes all there is in heaven above.
San Diego, Cal.

Mrs. C. K. SMITH.

Inspiration of Man.

Rev. A. J. Haynes preached in Plymouth Congregational Church, Chicago, on Sunday, March 12, a sermon on the Infallibility of the Bible, in which he took exceedingly forward ground:

The truths of natural science do not come to man full grown. He searches them out by patient industry. Text-books are simply the records of those things that men have learned. Moral and religious truths are likewise the results of spiritual experience and research. Revelation does not mean that religious truths have come down to man out of the heavens. The Bibles of the world are the text-books of man's inner soul experiences. They are the records of that which he has experienced or divined. The inspiration is not in the book, but in the man. The burning question is not that of Biblical inspiration; it is the question as to whether man has been inspired, and may be inspired to-day. We deny the inspiration of the Bible only that we may affirm the inspiration of man.

It is time to take religion out of the realm of blind superstition over into the realm of reason; out of the arbitrary over into the natural. When we apply these principles of inspiration to our Bibles we find that the result is only to enhance its value. The essential thing is not the shell, but the meat within.

I would say that we are not to speak of the Bible as infallible. Nor are we to speak of it as being reliable, except in parts. It is certainly unreliable as a book of science; and I think very few would to-day accept the philosophy of Job. It is not always reliable ethically, especially in the Old Testament.

More of the baneful effects of vaccination are coming to light every day, notwithstanding the efforts to keep them from being published. The Columbus, O., Dispatch records the following:

London, O., March 17.—As the result of vaccination Miss Marie Martin is lying at her home in Summerford, this county, in a serious condition. She was vaccinated some days ago, and it "took" with such force that the young lady was compelled to go to bed. She became worse, and is now delirious.

Engineer J. W. O'Day, of the school library building, on East Town street, Columbus, O., is suffering from a severe arm, the result of vaccination. Several weeks ago a member of the board, who is a physician, was in the clerks' office at the building, and incidentally he was requested to vaccinate several of the employees about the institution. In each case the vaccine "took," and with Mr. O'Day it took exceptionally well. His arm is swelled from the shoulder to his hand, to almost double its normal size.

"Have I been vaccinated?" echoed the hotel clerk, as he leaned over the counter and looked quizzically at his interrogator; well I guess not. The doctor doesn't live who can vaccinate me, unless he is able first to bind me hand and foot and then give me chloroform. Vaccinate? No, siree! Not this year, nor next year, either. I was vaccinated once, years ago, and I carried my arm in a sling for four months afterward. I thought I was going to lose it, sure. I guess I know when I've got enough. You can bring on your smallpox. I'll take the risk. I don't

care how thick it gets; but if any doggoned doctor suggests inoculation to me there'll be murder—justifiable homicide—committed right here in this hotel."

In investigating the phenomena of Spiritualism, the Seybert Commission, most of whose members were openly skeptical, failed entirely to witness any manifestations of an occult nature, and in their report had the following to say:

"Our experience has been that as soon as an investigation worthy of the name begins, all manifestations of spiritist power cease; even the very spirit of investigation, or of incredulity, seems to exercise a chilling effect and prevents a successful manifestation."—*The Suggester and Thinker*.

The Seybert Commission was composed of Christians. If Christ himself had been before this skeptical commission he would not have performed any "mighty works" because of their "unbelief," just as he could not do so before the skeptical in his time. In condemning Spiritualism, the Seybert Commission also condemned the Christ, whose followers they professed to be, for faith in the Christ and faith in the spirit are one and the same. Skepticism is the cloud that hides the Spiritual Sun from view.—L. A. MALLORY.

Hospitals were a social institution of China twenty-four hundred years ago. Asoka, the famous Buddhist king of the third century B. C., ordered buildings for the sick and distressed at the four gates of his capitol, and everywhere about his empire. He it was who said, "I wish not to retire to a heaven while anyone is outside in trouble." A record of 400 A. D. records hospitals, with free medical care, as common throughout the land. The earliest Christian hospitals outside of care for the members of churches, date in the fourth century A. D. The insane were cared for by the Greeks and Egyptians in their temples. It is a vulgar conceit that all the care for the sick and poor and insane is of modern origin.—*Unity*.

The sleep of plants, which is the same physiologically as animal sleep, does not exist without reason. The art of sleeping is, in the higher animals, systematic of repose in the brain and nervous system, and the fact of plants sleeping is one proof of the existence of a nervous system in the members of the vegetable kingdom. Plants sleep at various hours and not always at night. The duration of plant life depends on sleep.—*Chicago News*.

A Boston Baptist parson, the Rev. Joseph K. Dixon, is in hot water with his congregation and his wife, from whom he allowed his affections to be alienated, as the phrase goes, by another woman. In order to compel their pastor to resign the care of their souls his flock had to bar him out of the church and in other ways make their displeasure manifest. His letter of resignation was of the sanctimonious tenor that might be expected. Meanwhile the aggrieved wife has a suit on for divorce. When the clericals have smashed all the churches we shall be nearer a new and let us hope purer religion.—*Secular Thought*.

Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—WILLIAM PENN.

The world has arrived at a period where there is to be an evolutionary rise to a higher intellectual plane, where truth and justice to humanity are to be ushered in, and those who still cling to their isms, idols, and personal gods will be relegated to the dark ages of past history. The manipulation of the elements by nature and ourselves is the source that must supply every living want. Then with the discovery of the elements and the law governing all their actions, more than all the dreams of alchemy should soon prove true.—WILLIAM HECKERT, in *Eleanor Kirk's Idea*.

Brother of the Third Degree, by W. L. Garver. Price 50 cents. An exponent of the law of Spiritual development. For sale at this office.

The Reviewer.

"Religion and Vegetarianism," 5 cents. This booklet gives some of the arguments in favor of a non-meat diet, together with the opinions of some eminent divines on the subject of vegetarianism.

"A Doctor's Idea of Vegetarianism," 3 cents. The author holds that natural foods obtained without the taking of life are preferable for scientific reasons, and gives the reasons.

"Saline Starvation and How to Avoid it," by Chas. D. Hunter, M. D. F. C. S., 5 cents. A scientific explanation of one of the principal causes of arterial degeneration is afforded by this book. Dr. Hunter declares that the cooking processes of to-day, which allow meats and vegetables to be first soaked and then boiled, deprives the animal economy of the essential salines, causing degeneration of tissues.

"Clerical Sportsman," by J. Howard Moore, A. B., 5 cents. Mr. Moore protests against the vacation pastime of ministers of the gospel.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

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The Light of Truth comes to our desk much improved of late, with better paper and ink. We are glad to note this indication of prosperity. The editorial work by Bro. W. J. Hull is excellent, and it deserves a full measure of prosperity. In its last issue we find this friendly notice written by Bro. Lyman C. Howe, which we fully appreciate:

I wonder how many of our Eastern Spiritualists read the bright, forcible and progressive RELIGIO-PHILOSOPHICAL JOURNAL, published in San Francisco by Thomas G. Newman. It ranks side by side with the *Light of Truth*, *Banner of Light* and *Progressive Thinker*. Among its leading contributors are J. S. Loveland, Dr. J. M. Peebles, William Emmette Coleman, a trinity of the best representative scholarship and broad intellectual grasp and originality, not surpassed in any school of faith or philosophy on the continent.

The Prisoner of Fate.

In the prison of Life,
In the cell of Despair,
Sat a prisoner loaded
With fetters of care,
Though older and weaker
And more wan he grew,
Stern Fate for him daily
Forged fetters anew;
As if it knew well
Nature's power and plan
That was ever ready
To rescue the man.

While Faith, Hope and Love,
The famed graces three,
Had left him, as sometimes
They leave you and me,
He was left all alone,
The prisoner of Fate,
But for the dread daemon,
The spirit of Hate.

He hated with hate
That was deeper than hell
The Fate that had thrashed him
Into this dark cell;
And yet in the depth
Of his heart he knew not
That he would have loved
This same Fate had his lot
Been in the bright sunshine
Forever to dwell,
Without thought of fetters
Or darkness or cell;
While although a half
Of his poor fellow-men
Were kept in their cells
Like brutes in a pen.
Yet would he have loved,
With a love never dim,
The Fate that had cursed them
Because it blessed him.

His Faith which had flown
Was faith in a power
He hoped would (*unjustly*)
Bless him every hour,
And his Love which had
At the first warning flown,
Was love for himself
And love for his own,
But when at last
The plain truth he did see,
His fetters fell off—
The prisoner was free!

He rose in his might
And spake in his power;
Fate fled in dismay
And in silence did cower—
“I hate,” cried the man,
“Any fate there may be
That blesses or curses
One man more than me!”

CARL BURELL.



The Editor is not responsible for the opinions of correspondents.

To California Societies.

TO THE EDITOR:
I should like to arrange with Societies between here and San Francisco, to deliver one or more lectures at each point on my way to Salem, Oregon, to attend the New Era Camp-Meeting, to open June 8. I could begin to fill such engagements by the 3rd Sunday in April, and shall be pleased to correspond with our Societies with that view. My address is South Los Angeles, Cal.

W. C. BOWMAN.

Convalescing.—The friends of Mr. S. D. Dye will be glad to learn that he is improving in health, even though it is a gradual work. We hope he may soon fully recover. Mr. and Mrs. Dye are now located at 181½ West 5th St., Los Angeles, Cal.

G. W. Kates and wife, after nearly three years service with the First Spiritual Church of Rochester, N. Y., have accepted calls elsewhere. They will be in Springfield, Ill., April 28 and 30; and in Grand Rapids, Mich., during May and June. They have some open time next fall and winter for service West or South. Address them at 182 Gold St., Grand Rapids, Mich.

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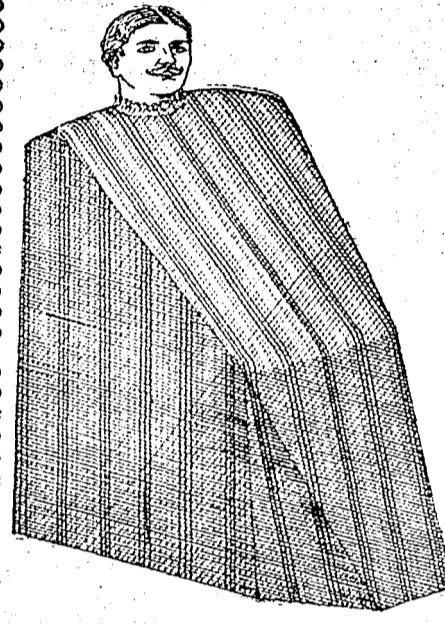
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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid Supper.—On Friday evening, March 31, the Ladies gave their regular monthly supper and dance. There was a piano solo by Mrs. W. Fuller; Recitation, Mrs. E. Rockwell; Piano solo, Mr. Walter; Vocal solo, Mr. Hickman, entitled "Break, Break, Oh, Sea," Mrs. Sadie E. Cooke, accompanist; Recitation, Nora Fuller; Recitation, Miss Gillette; Recitation, Wm. Rider. Mrs. B. F. Small, the President of the Society, read a letter of congratulation from President Barrett of the N. S. A., accompanied by a few remarks. She then introduced Mrs. Addie L. Ballou, a new member, who made a stirring speech. Mr. Custer spoke in favor of the establishment of a Spiritualist orphans' home. The supper served in the banquet room adjoining was pronounced a great success, for which much credit is due to Mrs. Wadsworth and Mrs. Briggs, Mrs. Jolly, Mr. and Mrs. Smith, Mrs. Cooke, Mrs. Crocker, and Mrs. Nora Carfield. From Alameda we noticed Mr. and Mrs. Thomas Ellis, Mrs. Gerry, Mrs. A. E. Lancaster, and Mrs. LaDue; also Mrs. Rebecca I. Johnson, of Hollister. Prof. Fedderson furnished music for dancing, and all seemed to enjoy themselves under the protection and guidance of W. T. Jones, floor manager.

The Mission Lyceum was greeted with a crowded house on Wednesday evening, March 29. The young ladies, composing the Committee of Arrangements, prepared a very pleasing program which, in some respects, excelled all past efforts, and was rendered in the following order: Piano solo, Frank Indig; Recitation, Etta Werner; Vocal solo, Lottie Davidson; Recitation, Frankie Close; Piano duet, Miss Pearle Bryson and Mrs. MacDonald; Recitation, Miss Florence Dunn; Vocal solo, Mrs. Keegan; Baton swinging, Mr. Beaulinger; Recitation, Anna Braese; Fancy dance, Stella MacDonald; Recitation, Ethel Perry; Specialties, Clara White; Vocal solo, Mr. Beasley; Miniature Cake Walk (in costume), Mabel Pfeifer and Gladys Weller. The large audience thoroughly enjoyed the entertainment, each number being artistically rendered. Miss Lena Clark presided with skill and gracefulness, as did all the members of the Committee perform their respective duties, and thus another success was scored by the Mission Lyceum.

J. T. ROBERTS, Sec. W. T. JONES, Con.

Alameda.—On Sunday, March 26, a soul-stirring reunion took place in the "Industrial Home" at 1817 Everett St., Alameda, when those present enjoyed the exercises, which consisted of short addresses by Messrs. Hurley and Harter, Miss Jackson and others, and music by Mr. Hurley and Mrs. Fonda, the latter being the capable President and promoter of this noble woman's work. The meetings are held every Sunday at 3 p.m., and are open to the public free, and will repay a visit by those who believe in practical co-operative effort upon a self-supporting basis. NEMO.

Relgio-PHILOSOPHICAL JOURNAL.

Anniversary.

The celebration of the 51st Anniversary of the advent of Modern Spiritualism in the world material, was held on Sunday, April 2nd, in Scottish hall, San Francisco, under the auspices of the California State Spiritualists' Association.

The conference meeting was called to order by President M. S. Norton, at 12:30 p.m. After a few brief remarks by the presiding officer, Mrs. F. A. Logan, of Alameda, read an original Anniversary poem entitled "The Tree." The first speaker was Mrs. Sarah Seal, who related some thrilling psychic experiences. Walter Hyde dwelt briefly upon occult experiences dating back more than 50 years. Mrs. Harriet Wren and Mrs. H. A. Dunham testified of the beauty and power of the new thought and the living truth. Mrs. R. I. Johnson, of Hollister, among other good things said, "Hurrah for Spiritualism." Dr. Geo. W. Carpenter spoke words of wisdom under control of Mr. MacAdam, a Scotch-spirit. The conference closed with an eloquent address by Alfred Gough.

MEDIUMS' MEETING.

At 2 p.m. the three hours set apart for the presentation of spiritual phenomena began with a magnificent rendering of Prof. Young's latest composition, entitled "Three Cheers for Dewey," by Prof. Young and Prof. Bothwell. Recalled, they gave another original selection, "The Vanishing Soul." By special request, Mrs. Logan repeated her anniversary poem.

Mrs. G. W. Shriner began the translation of messages from spirit to mortal with splendid success, followed by Mrs. H. A. Griffin, Harry E. Hargrave, Mrs. Sadie Eberhardt, Miss J. B. Dwyer, Mrs. Clara J. Meyer, and Mrs. E. S. Drew. The platform work of these mediums was a credit to themselves and the Cause, and the JOURNAL is proud of them.

Dr. M. A. Pottenger, Mrs. Elizabeth Sloper, Mrs. Addie L. Ballou, Mr. Van Luven, of Oakland, and Mrs. Cornelius, made short stirring speeches full of inspiration and enthusiasm.

EVENING SESSION.

At 7:30 the congregation, which filled the hall to the utmost, arose and sang "Bethany." The Children's Progressive Lyceum, conducted by Mr. C. H. Wadsworth, took the platform. Mr. Wadsworth spoke a few words on Lyceum work, and a group of children sang "Trying to follow the Angels." A recitation by Miss Gertie May-Grant; song and encore, Ophelia Davidson; song, Pearle Sorenson.

Mr. W. T. Jones conductor of the Mission Lyceum spoke of the benefits of early education in the truth; and presented the following program: "Golden Age," by the Lyceum. Piano solo, Frank Indig; recitations by Edna Clarke, Etta Werner, Georgia Bacon, Frankie Close and Walter Gonzales. Song, Mabel Pfifer and a closing song by the Lyceum and teachers.

Mr. J. T. Lillie sang "The Dear Home Land," and Mrs. Sarah Seal delivered an Anniversary address full of the old-time inspiration and love of the cause of Spiritualism; Miss Lee, of Santa Rosa, a representative of the Universal Spiritual Association, sang "The Holy City," in a pleasing manner, and Mrs. R. Shephard-Lillie voiced the Anniversary sentiment of the spiritual realm in a 30 minute address, eloquent and powerful.

Mrs. Sadie Cooke presided at the piano and at 10 o'clock the audience sang "America" and was dismissed by Mrs. Lillie.

The hall was appropriately decorated and the friends brought flowers in profusion. Admission to all the meetings was free, and the voluntary offerings paid all the expenses. Spiritualists of California may be proud of your celebration. We have passed another mile stone with firm tread and banners proudly flying. Let Achilles sink in his tent if he will, and the chronic fraud-hunters continue their occupation with the muck-rake. Spirit hands beckon us on, and spirit voices call to us to come up higher. "Be not deceived; God is not mocked."

Dr. M. A. Pottenger has returned from the southern part of the State. Mrs. Pottenger is still in Los Angeles, but will soon join her husband here. Dr. Pottenger wishes through the JOURNAL to invite all his friends and others interested in Occult Science to meet him Wednesday evening, April 5, at 813 Webster St. Dr. Pottenger has something new to give his friends along the line of spiritual unfoldment. This is a social gathering and all are invited.

Oakland.—Fraternal Hall was comfortably filled on Sunday evening, March 26. Dr. Max Muellenbruch gave some remarkable messages from the other side. At 2:30 p.m. the discussion of the subject, "What has Spiritualism done for hu-

manity?" was continued, and proved interesting and instructive. Among the speakers were Mrs. Gunn, Mrs. Briggs, Mrs. Domes, Prof. Conner, Prof. Lowe.

The Anniversary exercises were postponed until April 9, commencing at 2 p.m.; the evening meeting at 7. A fine program has been arranged. Admission free on both occasions. T. ELLIS.

The Semi-Annual Election of officers and directors of the Ladies' First Spiritual Aid Society will take place on Wednesday, April 5, at 2 p.m., at Occidental Hall, 305 Larkin St. All members are requested to attend.—Mrs. W. FULLER, Sec., 2319 Post St.

The Circle of Harmony, from 1 to 4 p.m., every Sunday, in Occidental Hall, 305 Larkin St., under the management of Mrs. F. A. Logan, is a meeting where all may exercise their spiritual gifts of whatever phase or name. Admission free, with volunteer offerings.

Mr. W. H. Yeaw, who has had charge of the Sleeper Trust for the past ten years, reports having sold 16 acres since January. Attorney Frank J. Fallon has just purchased six acres, and will make a summer home there, building a handsome residence and barn and digging a well. Out of the 137 acres of this tract of land, only 15 acres now remain unsold. This speaks well for Mr. Yeaw's tact and management—for but little land is now changing hands, unless it be in cities.

Immortality, the new quarterly published by J. C. F. Grumbine, will be clubbed with the JOURNAL, and both supplied for \$1.75 per year.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

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Society of Progressive Spiritualists.

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. A FREE Social will be held on the second Friday evening and the Regular Entertainment and Supper on the LAST FRIDAY evening of each month.—Semi-monthly Business Meetings will be held on the Wednesdays preceding the Socials and Entertainments, at 2 p.m. Take Elevator.

At the Social to be held on April 14, a program will be tendered by Mrs. Peter Hickie and Mrs. Lida Hickock. It will be both unique and novel, and an entrance fee of 25 cents will be charged. This entertainment will be given in place of the usual free Social, and is for the benefit of this charitable society. A cordial invitation is extended to all.

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{ 1429 Market St.
Between 10 & 11th Sts. } No. 15.

THE BORDERLAND.

INNOCENCE.

A little child in a meadow straying,
Watching the bright golden clouds as they pass,
Culling the flowers of springtime's rare beauty,
Almost lost in the long sweet grass.

Just the top of a curly head showing,
As she wandered at will along the way,
Sweet lips prattling, and cheeks all glowing—
In innocent beauty I heard her say:

Dear little flowers, where have you been hiding?
Through the long cold winter's ice and snow?
Did you come down from heaven on a bright cloud riding,
Then fasten yourselves in the earth and grow?

Did the robins and bluebirds know you were coming,
And hasten to tell us, with voice of sweet song?
Tell me, dear flowers, did God send you hither,
And do you really in heaven belong?

Was your home with the angels in gardens of splendor?
Did they pluck and kiss you, as I do to-day?
Then send you to me, with love sweet and tender,
To make me so happy?—tell me I pray.

Thank you dear God, and you, too, dear angels,
For sending these beautiful flowers to me;
I'll carry them home to my dear little brother
And tell him you sent them to him and to me.

And homeward she wandered—this dear little maiden—
Her treasures clutched tightly in each tiny arm,
But when she reached home the flowers had withered
And hung their heads limply in the sunshine so warm.

She watched them a moment, as if in deep thinking,
And heaving a sigh that came straight from the heart
She kiss'd the dead flower's and her blue eyes were winking
To keep back the tears that somehow would start.

Never mind, little flower, please don't be so sorry—
You came down from heaven to wither and die,
For you made me so happy this morning and merry,
And now you've gone back to the angels—good bye!
LOUISA TUTTLE.

Spirit Princess Kaiulani.

Hawaiians claim to have heard Spirit Kaiulani in her late residence since her passing to spirit life. There are a dozen people who solemnly declare that they witnessed the manifestations and heard her call for her doctor, at midnight. The following account of the mysterious affair is from the San Francisco *Call*, of Sunday, April 2, 1899.

It is a habit among the natives of the Hawaiian Islands that for nine days after the death of a chief or chieftess their thoughts must be of the dead. During these days they relate the mysterious happenings that always seem to come to pass after one of royal blood has departed this life. It is with an idea of giving to the world some of the uncanny happenings after the death of the late Princess Kaiulani that this article is written.

It was midnight on the 10th of March, 1899, that a solemn procession passed under the palms and spreading trees of Ainahau and wended its way slowly toward the Waikiki road to town, and then into the large gateway of Kawaiahao. It was the hearse bearing the body of the Princess Kaiulani, followed by the mourning father and others. Kaiulani had left her beautiful home for the last time and her body was placed on a catafalque in Kawaiahao church, there to lie in state through the next day.

Miss Robertson (left behind at Ainahau on account of illness), together with a number of natives and Japanese servants, were the only

ones remaining in the house after the departure of the body for the church. This young lady had just taken a reclining position on one of the "hikieis" or divans that are to be found all over the house, when, it is asserted, she heard noises that made her blood run cold. Transfixed to the spot, she listened for their recurrence, and in a very short time they were repeated. The room on the upper floor that had been occupied by the Princess seemed to be in an awful state of unrest. The sound of a myriad of bodies passing through the room and tossing furniture about, it is said was what met the ears of the frightened people. Then came a rush of wind. The door of the room leading out into the hall opened with a burst and something came down the stairs with a rumbling sound. Then the door leading to the walk that connects the main house with the lanai opened in the same mysterious way and closed again with a slam. The chairs and tables on the walk were overturned, and a voice which was, according to the people in the house, unmistakably that of the dead Princess, was heard to cry, "Kauka! Kauka!" (meaning, "Doctor, doctor!").

It is a well-known fact that the Princess hated

dead Kaiulani. Then the light went out and nothing more was to be seen.

The last and perhaps the strangest of all the happenings in connection with the death of the dead girl, witnessed as it was by hundreds of people, was at the gate of the graveyard in Nuuanu Cemetery at the time when the hearse bearing the body of the Princess entered. The first carriage was that of the father, Governor Cleghorn, accompanied by Mrs. J. W. Robertson and Mrs. J. H. Boyd, daughters by his first wife. The father's place next to the body was undisputed, but the two women mentioned had no right in that position. The natives were very much incensed that they, being devoid of even a drop of royal blood in their veins, should be placed ahead of the Queen Dowager's carriage and that of the two Princes, David Kawananakoa and Cupid Kalanianaole.

All the way to the cemetery, it is said, the horses acted queerly, and two or three times the driver was forced to call for assistance from people in the procession. As the carriage was about to enter the cemetery gate the horses began to back away and refused absolutely to enter. The occupants became very much frightened, but remained in their places, thinking that the horses would soon be got under control. In this they were mistaken. It was not long before a well-known Hawaiian stepped to the side of the carriage and suggested that the occupants alight and walk to the mausoleum. They took heed of the advice and got out. The horses immediately became quiet. Then the carriage of the Queen Dowager, Kapiciani, drove up and went into the cemetery without mishap. Mrs. Robertson and Mrs. Boyd were forced to enter later on.

The natives say that had the two women persisted in remaining in the carriage some terrible accident would have happened to them. They had said previously they would never enter the gate ahead of the people of royal blood. Many who stood around while this thing took place say that the head of the right hand kahili of state on the catafalque, and that the head of the off horse was held toward the left hand kahili, indicating, as the natives say, the cause of their stubbornness.

Hawaiians believe in omens and see in many of the happenings that pass by the majority of people unnoticed some direction from the spirit world. They are, as a race, very superstitious, a fact that can be readily proved by a glance at the books written about them in the olden times, and yet it is a remarkable fact that a great many of their predictions, brought forth by various happenings, really do come true, and that white people who have lived on the islands for many years come to look for the same signs as the natives.

The Hand of Destiny.

Destiny makes itself manifest in every phase and condition of nature; it deals as surely and positively with races and nations as with individuals. Look where we will, its unerring hand is plainly seen, and sometimes we behold its effects with pain; but it is void of sentiment, and man moans and sighs in vain over the results of its ruthless power. Its word, "The fittest shall survive," is eternal law. Races and nations who obey not the command, "Come up higher," will cease to be; and the earth they encumbered will give life to the millions who obey progression's law.



AINAHAU, the Country Home of the Late Princess Kaiulani, where Spiritual Manifestations are said to have been Heard since her Death. The Cross Marks the Room Occupied by the Princess.

the idea of dying, and held to the hope that she would recover, even to the very last moment. When she was dying and her father stood at the bedside, his hand clasping the wasted one held out to him, she still fought for her life. Kaiulani had the greatest faith in her physicians, and trusted to them to nurse her back to health, but the rheumatism finally attacked her heart and her fate was sealed. The natives say that the voice heard at midnight was truly that of the Princess protesting against her death and calling upon her doctor for aid.

Another peculiar happening was at Washington Place, the town home of ex-Queen Liliuokalani, which has not been occupied since the Queen left for the States. On the night of the death of the Princess, Joe Heleluhe, who went to Washington as the secretary of the Queen while she was fighting against annexation, walked into the yard with the intention of speaking with some natives living in the rear. He noticed a lamp in the room on the upper floor that used to be occupied by the Princess when she was staying in town for a few days. Thinking this unusual, he went closer to the house and, he declares, saw a figure standing near the lamp, evidently in deep contemplation. When it turned he saw distinctly the face of the

Humanity has reached a point where ignorance and incompetence are not to be allowed to rule any large portion of Nature's fair domain. We hear and read much about the right of a people to govern themselves; even some of our Spiritual papers indulge in expressions quite inconsistent with wisdom and facts. The right of a people to self government depends wholly on whether they are capable of self government or not. The tribes of India showed themselves to be incapable of self government. Great Britain took them in hand and gives them a stable and settled government. Were the thirty-three millions of people in the Malaysian archipelago capable of self government, they would not long be ruled by five millions of Hollanders. Had the Tartar tribes been able to maintain wise government, Russia's dominion would not extend across the entire continent of Asia. The blacks of Africa being incapable of self government, their magnificent continent has been divided among European nations. Thus destiny deals with the laggard tribes of earth.

The Tagals, or Filipinos, for a long series of years, under the rule of Spain, and degrading monkish influence, show plainly their unfitness for self rule. They planned to massacre the inhabitants of a large city composed of many nationalities, to satisfy their greed and to revenge themselves on those of Spanish blood. They placed a thousand half-savages with bows and arrows to fight men with repeating rifles, heavy cannon and machine guns. A reliable acquaintance of the writer says, outside of the large cities not over four per cent of the Tagals can read or write. Such a people certainly are not fit for self rule. Some say, "It was a shame to mow them down," ignoring the fact that it was a case of mow or be mown. This world is full of stubborn facts which moulders of public opinion should strictly heed.

B. F. FRENCH.

The History of Spiritualism.

I have carefully considered Dr. Peebles' question, and I am impressed with the necessity as he presents it, of having such a work performed while there are living witnesses to the early developments of Modern Spiritualism. There were several before me on the public rostrum, who may be better qualified to write such a history than I am. But I was a believer from the first. Prof. Loveland antedates me by ten years in his conversion, and the experiences he relates in the last JOURNAL—March 23, are interesting and instructive.

Like great drops of rain that presage a great storm, such phenomena occurred in many places for ten to twenty years before the advent of the "Rochester Knockings" opened the batteries of heaven and thundered around the world. Prof. Loveland, Mrs. E. L. Watson, Cora L. V. Richmond, Mrs. F. O. Hyzer, Thomas Gales Foster, L. Judd Pardee, J. B. Ferguson, Prof. Wm. Denton, Giles B. Stebbins, Dr. Peebles, A. B. French, O. P. Kellogg, Nellie J. T. Brigham, and several others preceded me in time, as platform advocates. Several of these still remain with undiminished ability and devotion to the cause.

Perhaps any one of them is better qualified to write a history of Spiritualism, than I. But will they do it? Dr. Peebles and Prof. Barrett have named me as the available scribe. I thank them for the compliment. If I can do the work acceptably, and conditions can be made for me to give my time to it, free from other cares, so that I can be at my best I would be willing to try my level best, to prepare a reliable history that should serve as a permanent text book of the first 50 years of Modern Spiritualism in America.

Mrs. Britten's valuable work has done good service, and will continue to be a record of the first "twenty years of Modern American Spiritualism." But that covers less than half the time since this great outpouring has been baptizing the world, and necessarily many things that belong to the movement from its inception are incomplete, as to the bearings of the whole trend of this wonderful evolution; and it is not probable that any history can be written that will not omit many important events and experiences, so various and numerous have been the striking and startling phases and revelations that have multiplied and extended with the years. But if the way were made for me, I would try to write a trustworthy and impartial history of Modern American Spiritualism in its first half century.

LYMAN C. HOWE.

The Church Must Move On.

Some four years ago Rev. Dr. Kipp, pastor of the popular Presbyterian Church in San Diego, delivered a series of six sermons against Spiritualism. I reviewed them in a pamphlet of some 70 pages. His guns were silenced. Report says he has been growing more liberal ever since. I have made some quotations from his sermon on Sunday, March 19, and my criticism of the same, as published in the daily *Vidette*. As the readers of the JOURNAL may be interested in them, I send them to you Mr. Editor, for use if you see fit.

J. M. PEEBLES.

I wish to commend the general trend of the sermon of Rev. Mr. Kipp, as reported in one of our dailies. He said :

I think that there can be no doubt whatever that there has come a great change over the spirit of the times. The trend is certainly away from the position which the church once held. This change can be seen in Sabbath observance, in divine worship, in the differences of popular belief. So if we look calmly at the facts we cannot deny that there is a change.

Certainly, Mr. Kipp, there is a change, a very great radical change, and "the trend," as you say, "is away from the position the church once held." Yes, the church must change, must grow, or die. The Calvinistic creed of the Presbyterian church is already dead and should have long ago been decently buried, with no uplifted stone, to tell where.

One thing is certain, you can't get the church back to the position she once held. No reforms ever move backward. The oak cannot crowd itself back into the shell of the acorn. One generation cannot go back to another generation.

True, true, Mr. Kipp. You cannot get the church back to the "position it once held," say the 17th century, when those Calvinistic Christians were mere "babes in Christ," and whose preachers from walled-in pulpits dealt "damnation round the land." No, the young bird cannot go back into the shell again, nor can the church go back to re-preaching the old dogmas of the "filthy raggedness" of righteousness, the endlessness of hell torments, and other (once) evangelical doctrines. These doctrines are dead. Science, evolution, Unitarianism, Spiritualism, have killed them. "Why seek ye the living among the dead."

The church has got to recognize the change. The first thing to do is to study the book of Acts all over again.

Indeed, the church has got, as Brother Kipp says, to "recognize the change," but instead of recommending people to go back to studying the New Testament book of Acts, I would recommend them to study the Acts and Doings of this 19th century, especially such as relate to science, psychology, telepathy, trance, vision and those "spiritual gifts" of which Paul said "I would not have you ignorant."

The gospel is getting bigger and bigger. The church to-day is meeting facts it never met before; these are God's messengers, and we have got to change our theology to conform to them.

No, "the gospel is not getting bigger," but Brother Kipp's conception of it is getting bigger; that's it. It is the head that grows, not the hat. Yes, "the church is meeting facts that it never met before;" such facts as spiritual phenomena, clairaudience, clairvoyance, (or, as Paul put it, "the discerning of spirits"). Yes, yes, you have as you say, Brother Kipp, "got to change your theology to conform to them." And you had better get right about it at once. Human life is brief, and we are all sowing here to reap both here and over there.

The church is like a ship at sea. When the wind is from the north-east and the current from the southwest the ship has to make different tacks than when the wind and current are from the opposite directions. The vessel has got to shift her course and change her anchor. And so it is with the church. We have to change and become reconciled to the changed conditions.

How true! that the church, like a ship at sea, is tossed and tumbled about by winds and waves of research and investigation. If its timbers were all sound—if it were well-bottomed and builded upon the foundation of Spiritualism it would not be so moved by passing wind currents, but ride on as calmly as the stars that sail through the blue depths of heaven. Yes, this vessel, "the church, has got to shift her course," as Rev. Kipp says, and change her anchor, or be speedily wrecked. She has got to steer towards the polar star of truth—towards God, the Infinite Life, and Light and Love of

the Universe, and towards the living Christ, rather than towards a devout, yet dead Jew of the dust-covered past. Yes, "change the anchor" of your church-ship (the heretofore anchor of faith) for knowledge; and thus obey Paul's command, who said, "Add to your faith * * * knowledge" of a future existence, which knowledge you and all obtain through spiritual manifestations.

There are inventors in religion as well as in any other profession. The progress of the church has been slow because of our stupidity.

No advanced thinker doubts the "stupidity" of church members in the line of psychic research and practical spiritual growth. And that there are "inventors in religion" none can doubt when they consider the history of the various sects and creeds. And should any of these "religious inventors" be so unfortunate as to be sent to hell, may they not there in company with Franklin, Tyndal, Huxley, Humboldt, Lincoln and other non-orthodox Christians, invent a way of escape? We remember that Jonah "cried out of the belly of hell, * * *" and the fish that God had prepared "vomited him onto the dry land." Jonah was not digested. And since Jesus "descended into hell" to preach, may there not be hope for all? May not inventors find employment in the hereafter life—inventing hell-escapes? Why not?

I want to say that the wind has changed and a new current is coming on. The thing for us to do is to accept the facts and let the church put herself in the lead. We have got to adapt ourselves to this change. We have got to make a change in our theology and make it more human.

Exactly so. And now, Brother Kipp, go right about it. Tell the people that you have "got to make a change in your theology." Their "stupidity" you admit. Tell them that your theological creed, which says that God "pre-destined some men and angels unto everlasting life and others foreordained to everlasting death, and that their number is so certain that it cannot be increased or diminished," is untrue and false. Tell them further, that the moral monstrosity of your creed and your theology that you so sensibly propose to "change" are the undoubtedly causes of so many of your members attending social clubs, Masonic lodges, home-of-truth meetings, Spiritualist lectures, etc. Your people are gaunt and lean and hungry. Hence, they naturally seek pastures new—seek fruit-laden orchards. Dried apples do not satisfy. Noah's ark may have been well for his time, but give us proud, wave-defying American steamers. It may have been well for Nebuchadnezzar to "eat grass like an ox," but thinking, progressive Americans prefer good graham bread and the various health-foods adapted to their present demands. Several Presbyterians, during the past four years, have come to my house and borrowed Spiritualist books to read. They are spiritually hungry. Brother Kipp, oh feed them! They are sick of your confessions of faith, sick of your dry theology. Feed them, and heal them of their theological diseases lest they become entangled in the meshes of atheism and infidelity.

There has been a change in the center of gravitation in the church. The center of the human system is not the sovereignty of God, but the love of God. More light has broken out in the world in the past 200 years than ever before.

How true again! There assuredly has been a "change in the center of gravity in the church," as this preacher declares, a change from the "sovereignty of God, the divine decrees, election and reprobation and the damnation of non-elect infants," etc., a change—a mighty change—"to the love of God." And it is equally true that a vast amount of "light has broken into the world in the past 200 years," and a far vaster amount within the past 50 years, since the dawn of Modern Spiritualism.

Saying nothing of such distinguished preachers as Rev. Dr. Abbott, Rev. Dr. Heber Newton, Rev. Mr. Savage, some of the most noted scholars, metaphysicians, statesmen and scientists, beginning with Sir William Crookes, believe in the present communion of spirits with mortals. Yes, as Brother Kipp affirms, "the past 200 years," and especially the last 50 years of Spiritualism, have let in upon our world a flood of light. Spiritualism is a light-bearer. Modern Spiritualism is a re-affirmation of Biblical Spiritualism. They must stand or fall together.

The influence of Modern Spiritualism is almost measureless. Returning spirits, while teaching that God is infinite, and just, and wise and good; that the soul is immortal; that sin brings suf-

fering; that virtue brings peace; that the Christ-spirit is the saving spirit, and that heaven may be attained, in this or the future world, by obedience and holiness; they (spirits) deny the old heathen doctrine of endless hell torments; deny the personality of a semi-omnipotent devil; deny a mercantile substitutional atonement; deny the resurrection of this gross physical body, and other pagan dogmas.

Spiritualism has modified old theology, severed the tap-roots of creeds, lifted the veil, taken away the fear of death, and brought to our homes messages from the loved ones gone before. Hear Brother Kipp further:

You (Christians and preachers) have got to make the church more practical in its teachings. You have got to bring it down to every-day facts. The times demand that the Christian must be a better man than ever before. His orthodoxy has got to consist more in his doing than in his thinking.

Certainly; you have got to make the church teachings more "practical"—got to bring them down to every-day facts, and "Christians have got to be better than they have ever been before." Indeed, they must, Brother Kipp. Their conduct has often pained me. Personally, I would just as lief bargain with an infidel land-shark as a Presbyterian land-shark, and Christians are just as apt to put the big oranges on the top of the box as infidels; just as inclined to put chalk in their sugar, and chicory in their coffee as unchurched infidels. Possibly God may see a difference in the daily walks and daily lives of Christians and these so-called infidels—but I can not. Christians may pray more, but the more Stonewall Jackson prayed the more vindictively he fought—fought for slavery—fought to overthrow the Union. Again, yes, friend Kipp; "A man's orthodoxy has got to consist more in his doing than in his thinking." How beautifully the Presbyterianism of the Rev. Kipp and the Spiritualism of Dr. Peebles blend in this matter—thinking and believing are small matters indeed when compared with "doing." It is the character that saves—not the creed.

What has turned more people away from the church than anything else is the teaching that it is only in the other world that the reward will come to the Christian. The people want some of the reward here.

Indeed they do. "A bird in the hand is worth two in the bush." Speak in praise of your neighbors, and put flowers into their homes now, instead of covering their coffins with flowers after they are dead. Yes, people want some reward here. It is but justice that they have it. For years I have fought sectarian creeds and theological confessions of faith, and now I am receiving my reward in sermons just such as this by the Rev. Mr. Kipp.

The church has given its attention to the future and neglected the present life.

Certainly, it has neglected it most shamefully! It has preached of a far-off "future" heaven, a far-off future hell, a far-off resurrection of the body, a far-off general judgment, and a far-off millennial kingdom of God, while the destitute widow was unvisited, the orphan unclothed, and the honest poor man at your doors starving for bread. True, you preach and tell how God fed the Israelites with manna, and how Jesus fed the multitudes with the five-loaves of bread. But thousands of the poverty-stricken are shouting, "We don't care about the manna of the ancient Jews, or the loaves that fed the five thousand. We are hungry now, and we want bread now." Most truly does Brother Kipp say: "We have had a religion that is a Sunday religion and not an every-day religion," and he might have added that the thinking, reasoning public are getting tired of this "sham," this costly, showy "Sunday religion."

"We have got," says the Rev. Mr. Kipp, "to reform it"—this "Sunday religion"—this Presbyterianism—"in a hundred ways." But mercy! If Presbyterianism is "reformed in a hundred ways," what will there be left of it? When thus reformed it will be almost the equivalent of pure Spiritualism, the oldest religion in the world, because God is spirit. If Mr. Kipp, whose sermons we had occasion to review a few years ago, continues to grow in grace, grow in liberalism, and in the knowledge of the spirit, we shall soon see "eye to eye upon the walls of Zion," and I am thinking it not only possible, but probable, that the Rev. Mr. Kipp will soon invite me to stand in his pulpit and give a description of my pilgrimage to and through Palestine; or perhaps he would prefer to have me give the present proofs of a future conscious existence from spiritual phenomena witnessed

in all lands. This would inspire hope, strengthen faith, and deepen in many minds the consciousness of the soul's immortality.

I fully agree with this sentence of last Sunday's sermon: "I believe that the church," said Rev. Mr. Kipp, "has gone down into the trough of the sea." Verily, so do I. And now, as those sunken Spanish ships could be raised, possibly—yea, probably—the church can be. I think, honestly think, she is worth raising, really worth saving, rotten as many of her theological timbers are. Let us, therefore, unitedly try, unitedly struggle, Presbyterians and Spiritualists, to lift this trough-of-the-sea sunken church, and re-endow it with spiritual gifts and graces, and so make it a needed instrument in the world's redemption. J. M. PEEBLES, M.D.

Don't talk much when you are mad enough to choke, For the words that sting the deepest are the ones that are never spoke—
Let the other fellow wrangle till the storm has passed away;
Then he'll do a heap of thinking about the things you didn't say.

Mind and Matter.

The laws of mental action or the dual condition of mind in thought as taught by Prof. Thomas Jay Hudson under the names of objective and subjective mind may answer to explain some mental phenomena. But it does not go far enough to give a full and correct explanation. It gives only a fractional part of transmitted intelligence, as it comes to us under the names of telepathy and spirit communications.

The first premise or claim is radically wrong, viz., that the conscious thoughts manifested through the objective senses are, and must be, of entity *per se*, as also the subjective. It would necessitate two entities in man, either of which would not be perfect without the other, and would necessitate the continuance of both in immortality; and if true, would give coloring to the doctrines of the church in the teaching of a physical resurrection of the body to a life immortal.

While Mr. Hudson is right in many of his conclusions, we think he is radically wrong in his first premise. Man as an entity is one; and in form, is made to manifest the inner thought that produced him. He is so constructed that he manifests by degrees, or chapters. The possibilities of unfoldment are unlimited, for in his genus are contained the elementals of all life and all forms—as was expressed by an ancient philosopher—a body, soul and spirit—all, parts of the Divine Self, but springing from the cosmic Ohm, by and through the laws of generic force. He rises from germ to form, by growth, and through growth he evolves a more subtle condition of etheric substance which partakes of all the finer qualities of his living consciousness in a mind-stored form, from which there radiates intelligence, compounded with astral light or substance immaterial held in form by generic law.

These three conditions I would name, objective, subjective and subliminous self. Either of these conditions is subject to the use and control of the entity ego, as it becomes informed by contact with the environments nature surrounds it with.

If then we look at man as an individual, first in personality, or natural body, and secondly as a spiritual body, or astral personality, we have him manifested in two substances of material elements, both of which under certain conditions can and do become subject to objective sense.

Yet in either condition the form only reveals the inner thought of him, or that which produced it, and either condition should be subjective to the mind of its producer or maker. As we have said before, ego or I Am is the conscious intelligence or individual.

Now without the personal there would be no objective sense. Without objective there would be no astral or etheric form; and without the astral there could be no individual person, ego would not unfold or evolve. The process of evolution from the crude material, is nature's method of inducing intelligence. Intelligence is the result of the activities of the law of telesticism, viz., the methods of manifesting ideas.

Ideas being the ultimate particles of mind, when put in motion and compounded, produce thought. The ideas presented to consciousness tell the ego something of itself. Every idea being distinct and indivisible, yet substance immaterial, which becomes part of consciousness.

It is taught by science that a drop of water contains 80 billions of molecules and every molecule contains two ideas, viz., form and property, 160 billions of ideas.

If, then, the universe, in proportion, is full of ideas, and ideas are particles of mind, we may well say mind and matter are the components of the universe.

If every particle manifests its ideas, they must all tell something to something, and that thing must be conscious and become intelligent—the ego (I Am). We can conceive that ego is a substance more subtle than subjective or objective sense, as those senses are only manifestors of tangible substances brought to the understanding by contact with the brain and nervous system.

Science calls the methods instinct, intuition and inspiration, neither of which is understood as to cause. Thoughts have been traced to tubuli projected on the cortical of the brain, which assume form to correspond with the vernacular of the individual who expresses or thinks them. It is said there are 600 millions of those tubuli on the cortex of our brain, and a connecting fibruli, of nerve, from each tubuli, to an organ connected with the centers of consciousness, giving power of radiating thought by autographic, telepathic and telegraphic means. The use of objective, subjective and subliminous forces are brought into active use by what is called instinct, intuition and inspiration.

It has been said, "There is a spirit in man and the inspiration of the Almighty, or (Mighty All) gives him understanding."

Now if we advance by degrees in becoming consciously intelligent, it must be by the powers of evolution, by means of instinct, intuition, inspiration, understanding; add to these knowledge, wisdom and intelligence and we have the structure complete in the individuality of conscious *I Am*.

These seven states of mentality will agree with ancient Theosophy, if we understand consciousness to correspond to Atma. Their states or planes were, Atma (spirit), Buddha (understanding), Menos (mind), Karma (instinct), Prana (vitality), Linga Shirara (astral body), Stulu Shirara (physical body). All of these states or planes of life are the unfoldings of the entity, man, from the Cosmos to conscious spirit individualism, under the laws of generic force centered in the entity as an ultimate particle of the divine Ohm. GEO. W. CARPENTER.

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1429 Market Street, (between 10th and 11th)

If to be mailed, add 10 per cent. for postage.

Researches in Spiritualism, by Sir Wm. Crookes. \$2
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Seven Creative Principles—H. E. Butler. \$1.50
Seven Easy Lessons in Astrology, by Sullivan. 25 cts.
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SAN FRANCISCO, CAL., APRIL 13, 1899.

☞ Mrs. Emma Hardinge-Britten well known throughout the world during the past 40 years for her inspirational lectures, mediumship and philanthropy, is now in a helpless condition physically, broken down from overwork and inflammatory rheumatic afflictions. She was the earliest friend of the Fox sisters, and so continued, up to the day of each one passing to the other shore. Her many friends in Europe and America will be pained to hear of her illness, and all hope for a speedy return to health.

☞ Preparations are already going on for the opening of Brady Lake spiritual camp next summer, near Kent, O. Mr. Alfred Kellogg, of Cleveland, is now the sole owner of the beautiful resort, and feels that the dream of his ambition, during the years of his connection with the company, to make Lake Brady the leading spiritual camp of the Western States will now be realized.

☞ At San Jose, Cal., a haunted house is reported at 145 Martel St. On April 2, some scores of people watched the phenomena. Lights are seen in the upper windows of the house, which is entirely unoccupied, and some of the curious testify to hideous groans and clanking chains.

About two months ago the spirit first made her appearance—for she is a female—and is described as beautiful.

Two tenants have moved out of the house in two months, because of the spirit demonstrations—so the local papers say.

☞ In the *Harbinger of Light* we find a description from *Il Vessillo Spiritista* of some interesting experiences with spirits by Col. Giulio Malvolti. Four of them write by using his hand, as testified to by reliable witnesses in this way: Yielding his hand to their control, while he himself engaged in conversation with his friends at the table, several pages were written. One spirit would fill the first line with the commencement of a communication; a second would begin another on the second; a third on the third, and a fourth on the fourth. Then the first would continue on the fifth line, and so on to the end. Read consecutively, the manuscript was of course quite incoherent; but when the regularly recurring lines of each writer were perused, they were found to be beautiful messages. One of them was in Latin, another in French, a third in Italian, and a fourth in the latter language upside down; that is to say, it was written from right to left; and the communication commenced with the last and finished with the first word.

Spiritualism in Scandinavia.

There is only one organized Spiritualist Society in Sweden, and that is in Stockholm.

Though Scandinavia is one of the largest countries in Europe, so far as area is concerned, yet its population is very spare. While there are many Spiritualists there, they are not organized, on account of the great distance between them.

Madam d'Esperance has been the only public worker, and she is at present retired from the field. One of her best assistants, a Swedish medium, only a short time ago passed to the spirit land from the effects of a seizure at a seance. We learn that after the seizure, this medium was taken to bed and never recovered. She passed away about two months later.

The book, "Shadow Land," by Madame d'Esperance, was published by George Redway, London, England, and has been translated into German and Swedish. It has created quite a sensation wherever it has been read.

The *Epterat*, a monthly Spiritualist journal published at Stockholm, gives as a reason for the lack of Spiritualist Societies, the fact that every child has to be confirmed, and whenever he or she moves to another place the priest supplies a certificate from the church-book stating the standing of Christian knowledge possessed by the owner of the certificate.

In Finland there is no Spiritualist paper published, and though Madame d'Esperance has done some public work there, still Spiritualism is comparatively but little known.

In Denmark there was a monthly journal published by Mrs. F. de Christmas at Copenhagen, where there seems to be a select society of investigators, some of them being connected with the Court. But this monthly has now been suspended.

☞ There is a great amount of strife in England now in the established church between the high and low factions. Lately the vicar of Gorleston was arraigned before the magistrates at Yarmouth charged with assaulting Charles Edmund Wincott, a Wycliffe preacher, at a recent Kensit anti-Ritualist meeting, which was broken up amid uproarious scenes, the chairman being knocked down. The Rev. Cecil Quaintain, one of the witnesses, testified that, previous to the meeting, the vicar had said: "Everything is prepared for Kensit's visit. His mother won't know him when he returns." Other witnesses testified that the vicar's conduct was disgraceful, one of them declaring that "he looked like a hungry tiger awaiting his dinner." The magistrates found the vicar guilty, and sentenced him to pay a fine of 40s. or undergo a month's imprisonment, whereupon he exclaimed: "I'll take a month's imprisonment. This is a gross miscarriage of justice!"

If these priests could have their way, no one would be able to live who disagreed with them in the slightest thing. But freedom has so far advanced, that their power is gone, let us hope, forever! Priestcraft has been the greatest curse that ever dawned upon the world.

☞ We learn from *La Lumiere*, that the Royal Academy of Moral and Political Sciences at Naples, has consented to one of its members, Signor Pasquale Turiello, reading a paper before it, entitled "Italian Spiritualism and Science"; and that this paper has been published in the Transactions of the Academy: and will be found in the 29th volume. *The Harbinger of Light* says: This is one of the signs of the times; for little more than ten years ago, as our own contemporary reminds us, the Neapolitan newspapers stoutly denied the occurrence of psychic phenomena, and signified there contemptuous compassion for the poor dupes or simpletons

who were foolish enough to believe in them or to pretend to do so. But the world will move on, in spite of those who attempt to arrest its progress by firing paper pellets at it.

☞ In *Mercury* for February we find a good article by Mr. A. Marques, on the unity which ought to exist between Spiritualists and Theosophists. He says:

There seems, of late, to be a very healthy and pleasing tendency among Spiritualists and Theosophists to come to a more sympathetic and courteous understanding, and even to profit by each other's ideas and experience. In fact, when examined impartially, so much similarity is found to exist in the general principles of Modern Spiritualism and Theosophy, that it is a wonder the followers of either could ever have been estranged, since both accept the phenomena and the hypothesis concerning the world invisible, while the discrepancy of opinion only begins at the explanations given or adopted for the said phenomena.

As one of the first rules of Theosophy is said to be "That every one is fully entitled to his opinion," there should be no difficulty in arranging matters for a complete union between these two sister organizations. In our opinion there never ought to have been any division. Theosophists and Spiritualists ought to be one, with full liberty to differ in their opinions as much as they choose.

Let us have a union of effort, and a thorough consolidation, for the promulgation of spiritual truth.

☞ Nothing Divine dies; all good is eternally reproductive, said Emerson, the philosopher, and he added: And as to future destiny it is determined by character. The good, by affinity, seek the good; the vile, by affinity, the vile. Thus of their own volition souls proceed into heaven, into hell. Therefore, I always say to men, every spirit builds itself a house; and beyond its house a world; and beyond its world a heaven. Know, then, that the world exists for you. For you is the phenomenon perfect. What we are that only can we see. All that Adam had, all that Cæsar could, you have and can do. Adam called his houses heaven and earth; Cæsar called his house Rome; you perhaps, call yours a cobbler's trade; a hundred acres of ploughed land; or a scholar's garret. Yet, line for line and point for point, your dominion is as great as theirs, though without fine names. Build, therefore, your own world.

☞ The Montgomery, Ala., *Journal* of March 31, contains the following:

Dr. Lewis Schlesinger, the Spiritualist who has traveled over a great portion of America and given exhibitions in the leading cities of the country, is now in Montgomery and is interesting many people who call on him to learn something from the spirit land and to speak to those who have "gone the way of all the world."

Among those who have visited the doctor are some of the most prominent people among local citizenship, a great per cent of whom are loud in their protestations that there is "really something in it" when speaking of Spiritualism.

Dr. Schlesinger claims that he was once bitterly opposed to Spiritualism, but that he was afterward thoroughly converted to it and is now traveling and performing wonderful cures of the sick, and convincing people that he can really talk to those who have died.

☞ The existing records and traditions, high as they may seem, to some, to originate, are but of the most limited extent, and give little or no insight into the history of mankind, or the ages that have passed away.

Brother of the Third Degree, by W. L. Garver. Price 50 cents. An exponent of the law of Spiritual development. For sale at this office.

Avowed himself a Spiritualist.

On Easter Sunday, we learn by the Boston *Globe* of April 3, the Rev. Minot J. Savage, pastor of the Church of the Messiah, announced himself as a Spiritualist.

"The significance of Spiritualism and its relation to the Easter hope," was the theme from which Dr. Savage spoke. He said the opponents of Spiritualism find fault with its origin among the poor and lowly, but he told such that it was so with Christianity. It was among the lowly that Jesus labored; that the Scribes and Pharisees had not in any numbers believed in him. He thought many persons of to-day, when contemplating Spiritualism, were as the Pharisees—"waiting for a popular movement to join."

He said the number of people who believe in Spiritualism is far greater than those who openly profess it; that it would be impossible to stand anywhere in Manhattan Island "and fling a stone without there being somewhere within the radius of its fall one or more families who are studying Spiritualism privately, but dare not let their neighbors know it for fear of ridicule."

The speaker did not see anything foolish or degrading about a rap. He said there is no end of trash purporting to come as communications from the other world. At the same time he said there is a whole library of the noblest moral and spiritual teaching that he was acquainted with. He gave one book by an Oxford graduate as an example. The writer had been connected with the London school board, an Anglican clergyman, and had become both Spiritualist and medium. He had written this automatically, and in order to divert his thoughts had often read Plato in the original Greek, while his hand was writing on its own account. This book, Dr. Savage declared, had completely converted its own writer, and it contains "some of the noblest ethical and spiritual teachings that I know of to be found in any Bible in all the world."

• A lie told about Thos. Paine or Robt. Ingersoll is not a strange thing. It has been done repeatedly and without remorse—but here is a new lie about the latter, which is going the rounds. An exchange says:

A friend of mine in this town has a fine portrait of the gallant Colonel Ingersoll occupying a prominent place in his dining room. The other day the representative of a well known commercial firm happened to be doing business with Mr. —, and, after this had been transacted, he said "Ah, Mr. —, I notice you have a portrait of the American atheist, Ingersoll, here."

"Yes," replied the host, "isn't that a grand face?"

"It may be all that," ejaculated the saintly wiseacre, adding in solemn and impressive tones, as he peered piously into my friend's face, "But, he was afraid to die!"

"Oh, do you tell me so?" innocently inquired Mr. —.

"Dear me, he died a fearful death. You must surely have seen about it, and at the last implored his friend to bring a priest."

"I will enquire about this sad and touching affair from the Colonel himself when he visits me this year. I do hope that it is somewhat exaggerated."

The worthy man of the road left in a rage, insisting that Ingersoll died two years ago.

Dalbeattie, N. B.

HUGH KERR.

• Dr. C. W. Hidden, of Newburyport, Mass., who expects to visit the Pacific Coast next winter, took a prominent part in the Veterans' Anniversary Celebration in Boston, arousing deep enthusiasm on behalf of the Waverly Home. He is to lecture during the month of May, in Providence, R. I., where there is talk of engaging him as a settled speaker. During the spring months he is to conduct temperance revivals in several New England cities. In addition to other cares the Doctor still finds time for magazine work, his latest paper being one entitled, "A Plea for Immortality," it will appear in the May number of *Mind*. Dr. Hidden will doubtless be kept just as busy by our people when he comes to the Coast.

• Russia is trying to secure the reins of power in China. If she does, her dominion will include an area of 13,000,000 of square miles, and more than 500,000,000 of inhabitants.

• The things of this earth pass, and so do those of all other earths. Infinity consists of a nature similar to that displayed to our own senses. The same existence of every kind prevails throughout.

The Reviewer.

THE EXTINCTION OF POVERTY, by August Greth, M. D. Price 25 cents.

This is a text book of the Provident Trust Society—a new organization, co-operative, fraternal and beneficiary. The plan of organization and operation set forth in this book is the latest result of the altruistic agitation so prevalent in the world to-day. The exploded colonization scheme has been eliminated, and the best features of all co-operative plans have been adopted. The society is in actual operation in San Francisco, with the main office at 119 Bush street. This book is a valuable addition to the reform literature of the day.

—:o:—

• "In Tune with the Infinite," by Ralph Waldo Trine, has just entered upon its 13th thousand. It has been published a little over a year, and the Crowells feel, judging from the steadily increasing demands for it, that it is to have eventually, a very large and permanent sale. The book deals primarily with the power of the inner forces in moulding the every-day conditions of life, and a markedly noticeable feature in connection with it is the number of its readers who buy quantities of copies of it for others, there being many cases of a single reader purchasing from ten to twenty-five copies for this purpose. One reader, a prominent railroad official in the West, since December last, has given out over 500 copies. It will be remembered by some that a few months ago a prominent Boston business man purchased a thousand copies of Mr. Trine's first book, "What all the World's a-Seeking," for a similar purpose. A German translation of "In Tune with the Infinite," is about completed for publication in Germany.

—:o:—

• Professor John Uri Lloyd, Ph. D., is one of the best-known pharmaceutical authorities of our time. His contributions to the science to which he has devoted his life have placed him in the front rank of authorities, while "Etidorpha" and "The Right Side of the Car" have given him an enviable place among finished writers of original fiction. In the April *Coming Age* Professor Lloyd contributes a paper which cannot fail to be of deep interest to physicians and pharmacists. It is entitled, "Do Physicians and Pharmacists Live on the Misfortunes of Humanity?" Among other prominent writers in this number are Joaquin Miller, who furnishes an exceptionally interesting conversation on "Topics of the Hour;" Mayor Jones of Toledo; Rev. Geo. C. Lorimer; Henry Wood; Charles Malloy; and Will Allen Dromgoole. The latter contributes one of her best short stories, entitled "Old Tough-Heart." The health department of the *Coming Age* is strong, as indeed are all the regular features. We club this monthly with the JOURNAL and send both, one year for \$2.50.

—:o:—

SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

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This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

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—:o:—

• The Midland magazine for April is rich in contents and illustrations, as well as being beautifully printed. 10 cents. Published by the Twentieth Century Co., St. Louis, Mo.

HOLY DAYS.—Remember the Sabbath day to keep it holy; remember likewise every day to keep it holy too. That day is profaned on which nothing is gained, neither power for the body nor wisdom for the mind; but that day which gives to the worn and wearied fibres and sinews of the body an increase in strength and energy, and which sends a newly-born truth to dawn with the luminous splendor of a radiant sun along the horizon of the soul, is a day that is holy indeed. For that only is holy which hallows, and truly indeed is he hallowed whose body is strengthened and whose mind is broadened to realize the holiness of the day. Whatsoever an hour will receive from man, that also to man must it give; and in order that one may keep holy the day, that man must be kept holy by it. Again, remember not only the Sabbath day, but every day, to keep it holy.—MARION.

• Seventy-five years ago there were not more than two millionaires in New York City—Astor and Whitney. In 1840 there were seven more—Hunt, Crosby, Lenox, the two Lorillards, Stuyvesant and Van Rensselaer. In 1870 there were probably several hundred New Yorkers worth \$1,000,000 or over. Vanderbilt was reckoned at \$90,000,000; his son Cornelius stood at \$150,000,000. In 1885 A. T. Stewart was reckoned at \$90,000, and could command unlimited credit at that. When he died his estate was held at \$60,000,000. This enlargement of private fortunes is enormously on the increase. We have now over 4,000 millionaires in America. Unfortunately the tramp element originated at the same time with the millionaires, and we have now about a half million of these professional vagabonds. One of the social problems that will tax the next century will be how to secure such an equitable distribution of wealth that we shall be burdened with neither of these social extremes. Unfortunately neither of them is capable of curing itself, because each one ends in degeneration.—Unity.

• The question of the acquisition of the Philippine Islands is merely incidental. The great accomplished fact is, the abandonment of our isolation, our awakened aspirations upon the sea, and the consciousness of our manifest destiny as a power in the world. Call it destiny; call it the overruling result of circumstances; call it Providence; call it what you will, the plain fact is, that an overpowering necessity has forced these islands, and the welfare and destiny of their ten million of inhabitants, upon our hands.—Pacific Unitarian.

• Time without an end, and space without a limit, are two things which no human being can possibly comprehend.

Relgio - Philosophical Journal.

The Tree: Modern Spiritualism.

An Original Poem, read by Mrs. F. A. Logan at the 51st Anniversary of Modern Spiritualism.

How shall I put in prose or rhyme
A tree that stands the storms of time,
Whose branches stretch from shore to shore,
With myrrh and incense? Something more—
Its leaves are healing to the heart,
So tender from the fiery dart;
Dipped in the cauldron of despair
Until the soul cries out, "O where
Shall mortals find a safe retreat
From fiends incarnate on the street
That ministers so long have taught
Were tempting till great ruin wrought."

This grand old tree—as old as time—
Enwreathed with flowers and eglantine,
Has sheltered many 'neath its shade,
When languishing this side the grave,
Its branches reaching far and wide,
Like ocean's waves and swelling tide,
And every nation on the earth
Turns toward its majesty and worth.

How luscious is the fruit it bears;
Those who partake have equal shares;
No bickering or cries of fraud,
By those whom they cannot applaud,
But calm and peaceful he or she
Who feed upon this fruitful tree—
No fear of an eternal hell;
This tree has such a wondrous spell.

The glinting rays of liquid light
Peer through its branches every night,
And travelers on the road of life
Become more peaceful, and the strife,
Which had so long annoyed their way,
Dispersed before this brilliant ray,
Completely satisfied at last
With light upon their pathway cast.

This grand old tree will always stand,
Reared by Progression's mighty hand,
And naught shall mar its sacred name,
Because from spheres of light it came
And took deep root upon the earth;
Because in heaven it had its birth
And angels watched it tenderly—
This tree of immortality.

Although it has another name—
Spiritualism—'tis all the same.
We sing and dance around this tree,
So happy that it made us free
From Superstition's dark domain,
And from all fears of death or pain.
Its zephyrs waft our souls above—
Where all is peace and perfect love.



The Editor is not responsible for the opinions of correspondents.

From Lyman C. Howe.

To THE EDITOR:

Mrs. Howe is slowly improving. She sits up an hour at a time, walks a few steps, and her hand and arm are approaching to the normal appearance, but far from well yet.

I am glad to see the article from J. Tilley, on the "Planet Neptune." It is highly important to get accurate data for all the claims of extraordinary gifts and phenomena, and put them on record in an intelligent form. A. J. Davis was, and is, a marvel of psychic experience, and did a tremendous work for human enlightenment; and his clairvoyance, I think, has never been equaled in the world's history.

That he was infallible no one will claim, and he made mistakes in interpreting what he saw, at times. But to know the exact value of his clairvoyant insight, facts are important; and I am glad to see the sifting going on. We want to claim nothing that is not real. Spiritualism is sustained by a volume of evidence such as no other faith or cult can produce, and we have no use for the fictitious or exaggerated data. We can spare all the fraudulent and doubtful phenomena, and have plenty left upon which to build a science enduring as the universe.

LYMAN C. HOWE.

Letter from New York.

To THE EDITOR:

The Spiritual and Ethical Society celebrated the 51st Anniversary of Modern Spiritualism on Sunday, April 9th, at 2:30 p.m., at our Hall, 744 Lexington Ave. Our Society is doing well. We grow slowly but surely. We are all in perfect harmony.

Our Ladies' Aid has been doing fine work during the past winter, and we expect to end the season with money in the treasury, as we did last year.

Our Society is especially adapted for work among the newly awakened, and our pastor, Mrs. Brigham, with her sweet presence and persuasive tongue, is a perfect standard-bearer for our Spiritual and Ethical culture work.

LOUISA TUTTLE, Cor. Sec.

Anniversary at Springfield, Mo.

To THE EDITOR:

The Anniversary was fittingly celebrated here. The principal speakers were, Prof. J. Madison Allen, Mrs. M. Theresa Allen, and Prof. J. A. Fox. This has been a very busy winter with us. I am just now recovering from a course of lung fever. The climate here is very fickle. We shall change our headquarters another winter, perhaps to the Pacific coast. JAMES M. ALLEN.

Springfield, Mo.

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Local News Summary.

Edited by M. S. NORTON.

Anniversary in Decoto.—Mrs. E. P. Thorndyke, one of the pioneers of Spiritualism on this Coast, celebrated the natal day of the new Spiritualism at her home in Decoto, Alameda Co., on Friday, March 31st. A banquet at the noon hour was followed by speeches, songs and messages from spirit friends. There were 28 persons present, among them Dr. J. W. Brown, of Oakland, Mrs. Olive Washburn, of San Francisco, and Mrs. Weir, of Oakland. A letter of regret was read from C. Walter Lynn of Oakland. The meeting lasted the entire afternoon; the friends returning on the 6 o'clock train, happy in the memory of a well-spent day.

Mission Lyceum.—A full corps of officers, leaders and a large number of bright and happy children, also a goodly number of visitors were in attendance at the session last Sunday. Words of wisdom and the rostrum exercises were excellent. Mrs. Thorndyke, a veteran worker and one of the founders of the first Lyceum in this city, gave encouraging words and good wishes. Mrs. Sarah Seal, a good mother in the cause of humanity, and the children in particular, will on next Sunday form and have charge of an adult group, and so the good work goes on. W. T. JONES, Con. J. T. ROBERTS, Sec.

Universal Spiritual Association.—“What is Natural Law?” was the topic for discussion last Sunday at 20 Eddy St. If anyone can answer the question they will confer a favor upon the assembled thinkers by making the fact known. “The Man with the Hoe” hobbled in as usual, blaming others for his condition and looking to others for deliverance. Straighten up old man! and look the world in the face. “God helps those who help themselves.”

Oakland has a School of Oratory, inaugurated by David Connors and C. F. Van Luven, at 521 13th St., meets every Tuesday evening. The attendance will be by invitation only. The object is self culture, and if properly conducted ought to be an element of good.

Mrs. Logan's Meeting.—Last Sunday at 305 Larkin St., (the “Circle of Harmony”) convened at 1 p.m., as usual. Instrumental music was furnished by a stranger. Mrs. Logan, Mrs. Bruce, Mrs. Gray, Mr. McNorton, Prof. Ohlwine, Otto Heiss and others participated. The discourse of Prof. Ohlwine is deserving of special mention. “I made my first public speech in Mrs. Logan's meeting,” said Mrs. Sloper at the anniversary meeting, and so say many others. Although 77 years old, Mrs. Logan holds forces for the spirit world, and will continue to do so to the end. These meetings are of special interest to those who desire to develop spiritual gifts.

On Easter Sunday. Fraternal Hall, Oakland, was well filled, and Mrs. Irene Smith officiated in the evening, giving general satisfaction.

At 2:30 “Telepathy” was discussed

by local talent, including Mrs. Gunn, Prof. Conner, Prof. Lowe, Mrs. Hamilton, and others, and proved very interesting. Mrs. Gunn, the president, is in the right place.—THOS. ELLIS.

Oakland Anniversary Celebration was held in Fraternal Hall, Sunday, Apr. 9, afternoon and evening, Mrs. Irene Smith presiding. At 2 p.m. the choir sang a song of greeting, followed with an address by Prof. Lowe. Vocal duet, Mrs. Knott and Mr. Preston. Address by Mrs. R. S. Lillie. Remarks, Mrs. Scott-Briggs. Duet, Karl and James Knott. Spirit messages, Mrs. C. J. Meyer, of San Francisco. Song, C. F. VanLuven. Remarks, Dr. M. A. Pottenger. Duet, Miss Ella Home and Miss Nickerson. The audience sang, “Joy to the World.” Mr. C. F. VanLuven read a paper. Mrs. Irene Smith gave some psychometric readings. Song by Mrs. Schopper, and closing song, “Scatter seeds of kindness.”

At 7:30 p.m. the meeting opened with the Jubilee Song, “Do you hear the angels singing?” followed with a paper by Julian Smith, “My Idea of Heaven.” A ten-minute talk by C. F. VanLuven, on “The Demands of Spiritualism.” M. S. Norton, president of the State Association, spoke on personal responsibility and “The Man with the Hoe,” followed by Mrs. Weir, who spoke of the tiny rap and gave some readings that were well received. Mr. Preston, who was introduced as a pioneer Spiritualist, spoke of inspiration and personal effort. A temperance song by Master James Knott; a piano duet by Mrs. Wadsworth and Miss Ward; Mrs. Gunn, “A Vision in Spirit Life.” The choir sang, “Scatter the Gems of the Beautiful.” A recitation by Master Barwell. Mrs. Schopper sang, “Sweet Dream Faces.” A poem by Mrs. Irene Smith, an answer to “The Man with the Hoe,” and a few remarks by Prof. Lowe. The program closed with a short talk by Mrs. Jennie Robinson, of San Francisco, and the choir sang a good-night song. The parting word from the presiding officer, and Oakland's 51st Anniversary celebration passed into history. The platform of Fraternal Hall was tastefully decorated with flowers, and the hall was well filled. The program was excellent and the management perfect. Well done, neighbors.

“Kismet.”

Ladies' Aid Social.—On account of the serious illness of Mrs. Hickock, the program tendered by Mrs. Hickie and Mrs. Hickock, which was to have occurred on April 14, is postponed to Friday evening, May 12. Next Friday, April 14, there will be a free social combined with Mrs. Lillie's “Evening at Home.” The entertainment on the last Friday in this month, the 28th inst., will be changed from the usual supper and dance to an Ice-cream entertainment and dance, with refreshments. Admission 10 cents.

The election of officers for the coming six months took place last Wednesday, April 5, when the following were elected: Mrs. B. F. Small, President; Mrs. M. Nevill, Vice-President; Mrs. A. Jolly, Secretary; Mrs. Sadie E. Cooke, Treasurer. The other Directors are, Mrs. T. Eager, Mrs. Ed. Briggs, Mrs. J. V. Hunter, Mrs. D. N. Place and Mrs. Dr. Janney.

Occidental Hall.—On last Sunday evening, Mrs. Lillie lectured on “Natural Laws Applied to Spiritual Things,” and the hall was filled with an appreciative audience. The subject was handled in a masterly way, and was very interesting. The hall was decorated with the choicest of flowers and the platform was a veritable bower of roses. Space will not permit of even a synopsis of this lecture, and all interested in such matters should attend these Sunday evening discourses. The exercises opened with a song service of 20 minutes. Seats are free and all are welcome.

Los Angeles.—The Anniversary Celebration at Harmonial hall was a great success. It was not only filled to its utmost capacity, but many could not get inside the doors, and went away. The Harmonials and Truth Seekers joined in this celebration. In the morning Dr. Andrus and Prof. Allen gave the addresses. In the afternoon Prof. Bowman and Mrs. Browning were the speakers, and in the evening Mrs. Freitag gave the Anniversary Address and tests. Prof. Carlyle Petersilea presided at the piano to the delight of the audiences.

Transition.—Mr. W. H. Foye, husband of Ada Foye, the well-known Spiritualist medium, died at Seattle, Wash., on April 4, of jaundice, after a comparatively brief illness. Mr. and Mrs. Foye went to Seattle about 18 months ago, after a brief residence in Los Angeles. She is well known in the East as a test medium of rare ability. Mr. Foye was 68 years old and a native of Maine. He had been a member of the Knights Templars for forty years, and was buried with Masonic honors by Ionic Lodge No. 90, A. F. & A. M., at Seattle.

San Jose Notes.

The First Spiritual Union of this city held its annual election on April 2. The meeting was pretty well attended, seven-tenths of the members being present. The reports of the outgoing officers showed a healthy condition, considering the generally depressed condition in business. The Society begins the new year out of debt, and with a small balance on hand.

The Board, with one exception, is of entirely new material, four being newly-elected members of the Society. We hope the new departure will be successful, but time will show their ability and judgment.

The following seven were elected Directors, and they elected the officers of the Board, etc.: H. C. Johnson, Pres.; Mrs. E. B. Marcen, Vice-Pres.; H. H. Nichols, Secy.; Mrs. Summerville, Treas.; J. P. Anthony, Dr. R. B. Tripp and J. H. Gordon, Directors.

Mrs. Cowell had an overflowing audience in the evening, and it is claimed that her address and messages were superior to any effort ever made by her here in the past. Our local mediums seem to be holding good meetings—and fair results at sittings; but the indifference of Spiritualists and liberals to support their literature better, deters the cause largely in its growth. What can be done to improve the conditions in that line?

The New York State Spiritualist Association will hold a mass meeting in Buffalo, N. Y., on April 19 and 21. Good speakers will be in attendance, and large audiences are expected.

Mrs. T. Crofts, whose Psychometric Reading of President McKinley was given in the JOURNAL for July 7, 1898, continues to give Psychometric and Graphological Readings to those who apply for them—(Graphology is reading character from hand-writing).

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VOL. 36. { T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., THURSDAY, APRIL 20, 1899.

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No. 16.

THE BORDERLAND.

Indian Medicine Men and Seers.

LANGUAGE OF SYMBOLISM.

The Oklahoma Legislature has passed an act forbidding the further practice of incantations by the Indian Medicine Men. The Indians claim that it is an attack upon religious liberty and enter their protest, saying: "You may move us and take our lands, but you must leave us our religion." The Chicago Tribune says:

The Indian regards deity as a complex spiritual agency, manifested in all the phenomena of the material universe; as dual in nature, representing the forces of both good and evil, and as affecting alike the lives and fortunes of man and beast. It was in the warding off of the influences for evil supposedly exerted by deity in its malign moods that the medicine man found his greatest field of activity, and through this he gained his power over his followers.

Not by heredity, as in the case of chiefs and other officers in the tribal organization and government, did the Indian become a medicine man, but by adoption or initiation into a mystic organization known as the medicine lodge, of which the secrets were guarded as carefully as are those of the Masonic order. Its language was the language of symbolism. In the pictographic writings of the medicine men, which served them as an index for their weird and mystic incantations, the Indians placed implicit trust. They believed in the incarnation of supernatural agencies in wild animals, and even in inanimate objects, and in the rattles, charms, and implements used by the medicine men in their barbaric orgies, the simple-minded red men believed they saw the only means that could save them from the blighting effects of ever-threatening evil spirits.

Wizard, necromancer, clairvoyant, seer and prophet—all these and more was the medicine man to his followers. In every violent expression of the forces of nature, such as earthquakes and thunderbolts, abnormal growths in the vegetable kingdom, strange actions of animals or insanity of men, the Indians believed they saw the expression of malevolent purpose on the part of deity, and to save them from these they looked to the medicine man. In the influences surrounding the life of the individual there was thought to be a perpetual combat between good and evil forces. To invite the former and propitiate the latter required the offices of one gifted with a knowledge of the supernatural.

Perpetually the Indian mind was the victim of wild mystery, unending suspicion, and paralyzing fear. His only conception of joy was freedom from suffering; his only idea of a means of securing it, the continual warding off of the forces that threatened him harm. The good spirit and the evil spirit each had a host of subordinates appearing in varied and constantly changing forms. His supposed ability to recognize these, to have communion with them, and to direct them for the good of his people or the undoing of their foes, was what gave the medicine man a power that has persisted against all the efforts of a higher civiliza-

tion to uproot it and replace it with something more uplifting.

In the manner in which he fulfilled his office the medicine man is no less interesting for study than in the conditions that afforded the reasons for his existence. And here a distinction must be made between the various classes of medicine men, for in this group, as understood by the white men, there are classifications which it is important to understand. The two great institutions that pervade all the North American Indian tribes, from the Atlantic to the Pacific, and from the Gulf of Mexico to the arctic circle, are the practice of the arts of medical magic and prophecy. These are distinctly separate, though co-ordinated through the one fact that the Indian belief ascribes spiritual agency as the chief cause of physical ills.

This separateness of classification is illustrated in the case, for example, of the Ottawa tribes by the fact that they have two names for

men brings into his incantations the themes of love and the animal passions. To keep the young braves and maidens of the tribe from falling under his influence and from being led thereby into immorality was one of the chief offices of the good medicine men in the early days of tribal organization. In the later days it has been an office much more needed and much less practiced, for the tribe of the bad medicine man has increased, while the good medicine man has become a rarity.

The law as passed prohibited not only the practice of incantations but also the sale to Indians of the mescal bean, from which they make a liquor resembling in its effect pure alcohol. The chieftains, who painted themselves in gorgeous colors and called on the Governor of Oklahoma, asking him not to sign the law, said they were willing to be deprived of the bean and the liquor, but not of the services of the medicine man. Knowing the fondness of the Indian for fire water, it is not difficult to see that the medicine man still has a strong hold on the tribes in Oklahoma.

Spirit Phenomena—A Story.

Some years after the events mentioned on page 2 of the JOURNAL for March 23, I was stationed at Lyndon, Vt., and near by me was stationed a Bro. Packer at St. Johnsbury. Bro. Packer was somewhat famous for his connection with a money digging enterprise, which had not a few wonderful spirit manifestations in connection with the affair. He was well booked up in the traditional literature of Methodism and gave me many interesting histories of what had occurred in families of his acquaintance in the line of spirit manifestations. I will give one of the remarkable ones, in this article.

These strange happenings covered many months of time during which period three of the family died, and many of the occurrences were supposed to be warnings of approaching death. Various sounds would be heard in different parts of the house indicating the presence of a person but no person would be there. Then, in a room where no person was present, there would be a tremendous crash as though all the crockery and furniture was smashed to pieces. At others as though it were all piled together. On going into the room not a single article would be found displaced or injured. Everything would be as still and quiet as ever. At the commencement of the disturbances it was suspected that some one outside was making the groans and other noises. But as it was a farm house it was easily watched, and it was found that no one was around to produce the phenomena. After the death of the first member of the family it was more of a conviction of the spiritual origin of the disturbances.

On one occasion, the neighboring women were gathered at the house for a quilting bee. While they were merrily engaged, as is usual at such meetings, there was a loud detonation in the fire place as though a musket had been discharged. Nothing was moved, or in any way disturbed. Nothing but the deafening sound. Thus the whole neighborhood was witness instead of the one family. Explanation was out of the question.

But the most decisive spiritual phase was the final one which occurred after the death of the third member. One of the remaining ones of the family, a married sister, felt a strong desire that one of the departed sisters should manifest her presence to her. It was a longing desire to



Indian Magician, Clairvoyant and Seer.

the two classes of practitioners. The priestly medicine man is called the medawininee; the one who actually applies therapeutic agencies in the treatment of disease, muskekewinnee. By white people both are called medicine men.

These are the great classes of medicine men, but there have been among the Indians, as in all other races, false prophets, messiahs, and quacks, and these too have their names. In the Algonquin tribe, for instance, different from the practitioner of medical magic or necromancy is the high prophet, jossakeed, who deals not with material symbols, but holds communion in solitary places with the Great Spirit, whom he sees while in trances or dreams, and from whom he brings to the people commands that are accepted as divine. There is also the wabeno, who is the bad medicine man, the wolf in sheep's clothing, who exploits his false doctrines in midnight orgies, using the tricks of darkness with the aid of colored fires and sleight of hand. He it is who alone of all the classes of medicine

once more gaze into the face of the departed loved one. One night she had just retired in a room, which opened out of the kitchen, which was very common in the old-fashioned New England homes. She had just extinguished the candle and lain down beside her husband when looking through the door into the kitchen, it was lit up and the sister stood there looking lovingly toward her. As soon as perceived, the spirit sister started toward her, but the old superstitious fear overcame her and she hastily covered her head with the clothes, thus losing the chance to hear from those gone before. But the notion of ghosts was too strong in those days to allow any one to see a spirit form without being terrified. This woman was a medium, and very likely the medium for all that had transpired before.

These, and kindred facts were what convinced me of the reality of spirit return and manifestation, and nothing I have ever witnessed since the Rochester rappings has made my convictions on that point one whit stronger. But I was not a Spiritualist any more than John Wesley was one; or than the many in the churches are Spiritualists, who believe in the return of spirits. I was a Methodist, just as Methodists, Catholics, Hindus, Chinese, Indians and others are still groveling in their bondage in spite of their faith in spirit return. And to convert all mankind to that conviction would not make them Spiritualists, or any better people than they are at present.

My New England ancestry and my theological studies naturally led me, at the very outset, to seek for the bedrock—the fundamental principles of Spiritualism. For that reason I am a Spiritualist instead of a mere Spiritist.

J. S. LOVELAND.

Experiences in Psychic Healing

In order to avoid confusion in the mind of the general reader, it is but fair to state that the writer is a physician engaged in the practice of regular medicine, albeit at times prone to overleap conservative bounds in order to utilize methods of healing which, for want of a better name, may be called psychic.

The principles governing psychic healing were discovered during my boyhood, but, in all probability, the system employed would have been eliminated from my practice had it not been for the chance remark by the professor of anatomy that "anything is regular that saves the patient." There and then I made up my mind to heal by psychic means whenever opportunity offered, and have never had any reason to regret this decision.

My first important case was about as serious as the average young practitioner is ever called upon to face. The patient was nearing confinement. By reason of a fall she was paralyzed from the waist down. The paralysis was complete, being accompanied by a total loss of sensibility. In addition, her stomach was unusually sensitive and would only retain the lightest food; she also had a severe cough attended by frequent hemorrhages. This state of things had continued for months; the woman was in a deplorable state.

I found her stretched on an old couch, racked by cough and fever, her lips stained with blood which dripped slowly to the floor. The room was cold and bare, and poverty, wretchedness and despair were written all over the place. Discouraged? No! assuredly not! Looking down into her face there welled up from the center of being an irresistible impulse to throw drugs aside, stretch out my hands and heal her! Let the woman tell the rest:

"And now comes the crowning—what shall I say, miracle or what? Knowing that no medicines, (other physicians had proven that) and that no external applications, (many had been tried without avail) could bring life to my dead limbs, the Doctor decided to try the effect of the healing gift he is possessed of. The treatment began. In less than 15 minutes my limbs were alive!"

"We read of the great joy of those whom Jesus healed—I understand that now. Words cannot tell it—it must be felt to be understood. First there came a sensation as if drops of dew were falling on my limbs; then a feeling like the little ripples we see when a stone is thrown in a pond of quiet water; then a sense of great weight, as if an addition had been built on my body too heavy to be carried, and I cried out, 'Why there's life there—I can feel warmth!'

Imagine if you can, for I cannot tell, the great rush of joy, of gratitude, of wonder, of intense thankfulness that a physician lived who could and would from his own being, by his touch, give new life to me—bringing me back from a living death to fresh life. Think of feeling warmth where cold had reigned so long—sensation where death had been—of feeling the blood bounding once more through arteries and veins!"

The full report of the patient, prepared solely that a record of the case might be saved to psychic literature, goes on to relate her gradual, yet complete restoration to health, including painless delivery, in a few weeks time—a cure performed by psychic power, pure and simple.

Among the interesting discoveries which I have made in connection with psychic healing is how to project self, so to speak, in treating patients at a distance. The reader may not regard distant or absent treatment as in any way remarkable, but my method is unusual in that I go to the patient, while my body remains locked hard and fast in the deep somnambulic sleep. In this state the writer has traveled long distances, and manifested his presence so plainly as to be seen and felt in sick rooms hundreds of miles away. Here in my home we realize the importance of non-interference in such experiments, exquisite care is taken to prevent noise or other disturbance, and no one is allowed to touch my body under any circumstances until the hour of awakening has come. This form of healing is practiced but little, owing to the danger attending interference with the writer while he is far away from home.

There are times when the healing does not seem my work, that is to say, there are times when I seem to be merely an agent in the transaction. And again there are moments when I am in touch with an outer realm or source of power which I am not in conscious contact with ordinarily, yet nevertheless it is mine to command, or at least to make use of, when I attain the degree of exaltation essential to success in my case.

Though wedded in large degree to medicine, the writer's long experience in psychic healing has taught him to incline charitably to any and all forms of treatment which promise relief for human ills. Practice, training, observation have taught us that there is no monopoly of the healing art; that there is virtue in all the prevailing schools of medicine or forms of healing; that some day a great medical genius will grasp all there is of truth, strike the long-sought-for golden mean, and banish disease from the earth.

We cannot believe that drug medication was ever designed or intended to afford the sole and only means of relief in every case of sickness and pain. We believe that man possesses within himself latent faculties, forces, powers, which, properly developed, may be made available in the treatment and cure of many diseases; and we believe further, that the time is coming when the Christ-gift of healing will be restored in all its pristine glory to help make the world healthy, happy and strong.

A PRACTICING PHYSICIAN.

Facing the Facts of History.

The hostility and opposition of Christianity to science were nowhere more apparent than in the history of Bacon, Galileo, Bruno and Copernicus. Those men were great thinkers—lovers of truth who began to understand the methods to attain it. But the opposition of the church confronted them at every step. When they made some new discovery they scarcely dared announce it, so bitter was the hostility. Let us be honest and face the facts of history to understand what was the attitude of Christianity toward science and philosophy a few hundred years ago.

It was no friend to intellectual development, but a real enemy. With its word of absolute authority it condemned "all physical sciences" as "dangerous" and "the work of Satan." It suppressed all attempts to study the laws of nature, and the man who published a scientific work ran the risk of being brought under suspicion and excommunicated or imprisoned or put to death. The design of the church was to keep the people in mental darkness, which was successful in a great measure.

The sin of Roger Bacon was not disbelief of Christianity, but it was in his ideas about natural laws. The priests cried, "Down with the magi-

cian," and the authorities threw him into prison, where he remained 14 years; the Pope declaring he was "too dangerous to be at large."

Galileo was imprisoned and tortured and made to retract, and promise to cease his scientific studies.

Bruno was burned alive.

Copernicus only escaped being put to death by not allowing his book to be published until he lay on his death bed.

Newton was bitterly attacked for "dethroning Providence."

Kepler was accused of "throwing Christ's kingdom into confusion with his silly fancies."

It is unjust to cast special blame for all this resistance to science upon the Roman church. The Protestant church, though rarely able to be so severe, was even more blameworthy. Christianity of all kinds in Europe was hostile to intellectual progress, and the sects vied with each other in denouncing the Copernican doctrine as contrary to Scripture.

The Arabians accomplished much more in scientific discovery in comparison with their Christian contemporaries, because they were less fettered by the letter of the Koran than the Christians by the letter of the Bible, and because of the interest they were known to take in scientific research.

The attitude of Paganism toward science is shown in the history of the great Pagan masters, Plato and Aristotle. They gave scientific freedom, they interdicted no new paths, interposed no barriers to the extension of knowledge, threatened no doom against investigators, and left the world free to seek any new methods which thinking men could find.

Why did intellectual stagnation settle down on Europe? The attitude of the church toward the sciences was indifferent and even contemptuous and it arrested their normal development for hundreds of years. The discoveries made by scientific methods did not come into existence because of Christianity, but in spite of it. It was not until science discovered the power of steam and invented machinery—not until the laws of nature were understood for the service of man, that Europe began to rise in the realm of material life. The Christians, however, were not wholly devoid of inventive genius, for they could and did invent machines for torture.

Christianity is fast passing away, and the world will find great relief when it is gone. It is involved in a maze of contradictions, being divided and subdivided and represented by over 500 denominations, all claiming to be branches of it. They are black and white, brown and spotted, striped, ringstreaked and speckled systems of religion. If this is not modern Christianity, in the name of reason, what is it and where is it?

Jesus was evidently a great medium and reformer who said and did many good things; yet, in our estimation, he was no greater or better than a thousand other great reformers, philosophers and scientists that the world has known. He was no more a son of God than any other reformer. He taught things that had been taught by Confucius, and things which he said were "of the law and the prophets," consequently not original with him. He said his disciples should do the things he did and even greater. Perhaps they did. Many of the miracles he performed occur now in the presence of good mediums, all over America.

Religion never taught a man how to navigate the sea, open a mine, build a bridge, nor how to construct a wheelbarrow, cook-stove or locomotive. Physical wealth, railways, manufactures, mills, marts of trade, are not the results of any special form of religion, but are the outgrowth of personal ambition to achieve wealth, coupled with financial ability.

Intemperance is a great evil—a cancer on the social organism which exists in Christian lands and goes abroad as carried by Christian civilization. The drink habit is well sustained by the Bible, and Christianity has shown a friendship for this social custom. When Christians came to America to be free to enjoy their religion, they brought this custom with them, and Western civilization bears this accursed attachment.

Why is it that countries where the religion of Mohammed has sole sway, the drink habit has no existence and the saloon is unknown? It is because that wherever Mohammedanism prevails this habit of drinking intoxicating liquors is not allowed and does not exist. Gambling is also forbidden.

Spain is zealously Christian. No prominent infidel ever lived within her borders; but she is

the most cruel and unprogressive nation in Europe; excepting Portugal; and she, too, is Christian. The Abyssinians are Christians and have been since the fourth century, but they are lower in the scale of progression than their neighbors, the Mohammedan Arabs.

Europe dates its intellectual growth from the rays of light it received from the Mohammedan schools in the East through the opening made by the Crusaders. It is especially evident, if the testimony of history is to be taken as authority, that the presence of Christianity in Europe, down to the end of the seventeenth century, was a mill-stone hung to the neck of the Anglo-Saxon race. A. H. NICHOLAS.

A Great Scientist Gone.

On March 18, occurred the death of Prof. O. C. Marsh, of Yale University, in which he had been for a number of years professor of palaeontology and curator of the geological collection of that institution—a collection of rare size and value. Newspapers that give a whole column to the death of a pugilist or of a millionaire, were satisfied to give five lines to the death of Prof. Marsh, if indeed they noticed it at all.

Yet Prof. Marsh was one of the most distinguished scientific men of the century—a century remarkable for the number of its scientists and for the extraordinary character of their discoveries and of their contributions to the sum total of human knowledge. Prof. Marsh's discoveries in palaeontology and his elaborate treatises and lectures on the subject gave him a reputation which in scientific circles and among students of evolution was world-wide.

Prof. Marsh reconstructed the skeleton of the dinosaur, a monster of prehistoric times, which made its first appearance, so far as is known, on this continent, when the arm of an ancient sea covered the area of the Rocky Mountain region and when the red sandstone was deposited.

Prof. Marsh's reproduction of the dinosaur was the result of nearly a quarter of a century of travel and research. Some of the heads of this creature found by the professor measure ten feet in length. Prof. Marsh was the first to point out that members of the lizard family caused those famous footprints on the Connecticut sandstone which, though birdlike in appearance, were made before birds had appeared on the earth.

The inference of Prof. Marsh, sustained by his brother scientists, was that some of the half-bird, half-reptilian monsters weighed from twenty to thirty tons.

Prof. Marsh in 1862, after making some of his earlier discoveries, including that of a reptilian form in the coal formation of Nova Scotia, went to Europe and continued his studies in the highest German universities.

It was upon his return to this country, after a four years' absence, that he accepted the chair of palaeontology at Yale. Later he led many scientific expeditions in the West. Twenty-one times he crossed the Rocky mountains and several times under a military escort.

He discovered extinct vertebrae to the number of a thousand or more. He discovered skeletons of the largest land animals that have been found on the earth.

His works descriptive of his discoveries are the best records of extinct animals that have yet appeared. It was Prof. Marsh who found the connecting link between the progenitors of the horse and later forms of the genus which Prof. Huxley, in his New York lectures, said must have existed and might some day be discovered.

Prof. Marsh was a member of the leading scientific societies of the world. He was a nephew of George Peabody, of London, by whose generosity was established the Peabody Museum.

Men like Marsh, whose genius and patient industry contribute to the knowledge of mankind and help to broaden and liberalize the race by replacing crude and mythical notions with accurate observation and careful, reasoned thought, are benefactors whose influence is far-reaching and uplifting.

Peace indeed hath its victories no less renowned than war. Among these victories must be included the discoveries and reconstructions of palaeontologists, like Cope and Marsh, of whom America has reason to be proud. Their names will live in the history of science when most of those who are now talked

about and praised with so little discrimination, shall have been buried in the dark, deep sea of oblivion. Popular honors in these times of revived militarism are for the heroes of physical warfare, though the wild dervishes of the Soudan, of whom 10,000 were killed a few months ago by English rapid-fire guns, and Filipinos armed with bows and arrows, mowed down by American Gatling guns, were as brave and self-sacrificing as any men that ever faced a foe in cruel war.

Sometime the world will come to see that the mind that opposes popular error and sheds abroad the light of knowledge, is a far higher type than that which finds gratification and aspires to fame in the destruction of human life.

B. F. UNDERWOOD.

An Answer to "The Man with the Hoe."

Read at the Oakland Anniversary Celebration.

'Tis true that man bowed down with centuries of woe,
And leaning on that implement—the hoe—
Does gaze unto the ground.
But ever and anon he raises up his head and listens
In an expectant attitude,
For hark! what does he hear,
Borne to his listening ear
Through nature's channels of communication?
"Man is no slave! Man was not born to die!"
"No, no! I'm but a slave, and so must be content!"
And bending all his efforts to the task
He labors on to fill his master's coffers to o'erflowing,
While around his own poor life
Has dropped the darkness of despair;
When lo! athwart this blackness,
In living flame, there flashes out in writing
On his vision's wall, these words:
"Man awake! and know that I am God!"
And through the centuries of the past
You and I have worked together,
Hoping at last to be personified thro' thy great soul!"
A pause—the hoe drops to the ground,
And raising up his head he gazes 'round,
Expecting some great shape to next appear,
For was his mind not trained to gods and demons fear
alike.
By the world's so-called lords and rulers?
But hark! the voice is speaking yet again,
And softer than a strain of music is the tone;
And as it echoes thro' the empty chambers of his brain,
The waiting angels listen, and catching up the strain,
Key their harps to the new song
Of Freedom—Freedom to mankind.
Then like a mighty whirlwind thought awakes
In this dread thing whose awful shape
Has bent and swayed beneath the load of care and woe
of centuries,
And whose only happiness was to know
That somewhere in the stretch of time
It might be possible, in his weary climb,
To find a heaven of rest.
But even this poor hope has been so set about
With creeds and dogmas by the ruling class
That soon, alas!
He finds that he must pay a goodly price
If he would hold a thought
So fraught with comfort to his weary soul.
But the voice speaks yet again,
And now his ear, grown more accustomed to the sound,
Feels that some mighty secret
Will be now revealed to teach the mysteries of life,
And why he must remain amid the strife of greed
And hatred, malice and despair,
While all about him earth and air
Seem hushed into a silence born of power.
"Man awake! and know that I am God!"
Too long thy soul hath slept beneath the sod
In ignorance of thy true fate.
Thou hast but self to blame
That all these centuries of pain
Have warped and twisted up thy sinews,
And slanted back thy brain.
Thou wouldest entrust thy welfare to the care
Of lords and rulers in all lands,
And share, nay give thine inheritance away
To escape but for a day
Thine own responsibilities.
But thou must now awake
And straighten up thy shape
And take back the upward looking and the light—
Rebuild anew the music and the dream of immortality."

For God in man has spoken;
And behold passing away a vast array of phantoms.
Soon masters, lords and rulers
And their sisters three—Want, Greed and Malice—
Will be gliding down the slant of time,
Leaving behind the Man, yea, woman too,
Grown strong enough to stand alone,
With the light of a new life shining on their brow.
The swinging of the Pleiades,
The reddening of the rose,
The radiance of the seraphim,
No longer daunts their growing power,
For God in man has spoken;
And as the whirlwind of truth shakes the world,
Kings and kingdoms disappear,
Never more to rear.
Their false standard of ruling o'er mankind,
For man is born to live and not to die;
To trace the stars and search the heavens for power;
To feel the pinnacles of eternity,
To break the bond of ignorance,
To set the nations free—
Thus shall the answer be,
After the silence of centuries.

Oakland, Cal.

MRS. IRENE SMITH.

The Mistakes we Make.

Years ago the simple phenomena of nature were an unsolved mystery. Every thing was judged by appearance. The earth was said to be flat. The sun crossed the sky daily. The lightning was God's mighty arm of wrath which often struck dead the hardened sinner. The deafening peal of thunder was his terrible voice of warning. The sun's eclipse was a superstitious omen of evil.

The earthquake's rumble and shake was an awful realization of God's power to crush the earth as we might crush an egg shell. Then it is no wonder that these poor ignorant people had a religion of fear, a God of wrath, a place of torment like the livid fire of the great volcanos, and a heaven of peace, rest and security away off in the serene depths of the tranquil sky. Though we all realize that nature's phenomena are far from being what they seem, yet a great many people still hold to the old superstitious religions.

It would be amusing, if it were not so sad, to relate how the different religious sects dispose of their dead. The Adventists put theirs, soul, body, tooth and nail into the casket. This they consign to the grave and there they must sleep until Gabriel blows his trumpet, (and the Lord only knows when that will be) all because the Bible confirms their belief. However, the majority of our Christian friends consign the body to the grave, but the soul, which they call the spark of life goes to the God who gave it. There it is pigeonholed, as it were, until the resurrection morn when the dry bones shall arise, be clothed in flesh and blood, meet the soul, somehow, somewhere, then return to the judgement seat of God, there to learn its everlasting fate of joy or torment. Then "woe be unto us" for there shall be weeping and gnashing of teeth! Now isn't this a pleasant state of affairs to look forward to?

Thus you see the poor victims to the inevitable change called death, have been killed deader than smelts, by theological doctrines because the Bible says, "The dead know not anything!" And Christians emphatically declare that a statement found in the Bible is *true* even if it isn't true!

Yet truth is eternal and must come uppermost, regardless of creeds, Bibles or bigots! Graves and sepulchers never did and never will contain the liberated spirits who like Hamlet's ghost, "will not down!" They have ever kept up a mighty effort to be seen, heard and recognized as immortal beings!

But superstitious fear and blind ignorance closed down on their phenomena like the jaws of sharks on small fry! They were called ghosts, hobgoblins, imps, devils, anything uncanny and unnatural to frighten them away and so never had a chance to vindicate their honor or prove their identity.

Thus centuries rolled down the steeps of time into the eternity of the past until through the curiosity of little children they obtained a hearing at Hydesville, N.Y., 51 years ago. Through these little children older minds were led to investigate the phenomena and Modern Spiritualism sprang into existence. We are not what we seem but are of a truth immortal beings living in mortal bodies. All nature is transformed! "Behold all things have become new!" Things are *not* what they appear to be! There is no death! what seems so is transition!

MRS. M. E. VAN LUVEN.

A Spirit Message.

One from the spheres sends greeting to all who would be emancipated from not only the errors and evils of all old orthodox church teachings, but also to be freed from that influence which is far worse than sectarian bigotry and formulas, viz., self-conceit and the vexation of spirit that arises from self-sufficiency, and which often finds vent in impotent wrath and double dealing on the part of those who fail to progress by resisting the good impulses of their better natures and the higher teaching of those who have progressed above the material plane of mere animal existence. Thus the self-seekers fall far below the standard of real reform, so necessary for teachers of domestic, social and political improvement to possess, in order to remedy the ills of misdirected energy, called evil, in the weaker members of the human family, through the false teachings of the "blind leaders of the blind," who cause all affected to

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be liable to fall into the ditch of human degradation sooner or later, if not rescued.

The more progressive spirits show by their actions that they wish mortals, as well as themselves, to keep abreast, if not ahead of those notable times when the thinking portion of every community requires mental stimulus from association with kindred minds. They thus assist those who are willing to get out of the "ditch" of the dark past, of chicanery and vain-glorious display of power and brief authority, which results in a wide-spread class-rule, and which is admired by a certain set of similiarly-constituted sycophants who, like their pur-blind leaders, worship that modern Moloch—The Golden Dollar—to the inevitable submergence of their higher spiritual natures, and so throw out an evil influence, by reason of bad example, upon the multitude of ignorant beings. They help foster prostitution of the human intellect to the danger of social revolt, through these legally irresponsible individuals being allowed to perpetuate vicious, nefarious teachings. This is especially true in the ranks and from the platforms of many of the so-called "Spiritual" societies, whose meeting houses should (as did the Nazarene of old) have the "money-changers and sellers of doves cast out," particularly the human firebrands who continually try to tear down useful institutions of the day and build nothing in place thereof.

The foregoing is a portion of a stirring message which was received through my hand from one who in earth life was looked upon as a Magdalene.

DON MC LAINE.

Suggestion.

When we have been arrayed in the brighter garments of light and truth; when falsehood cannot soil the spotless purity with its blood-stained guilt, we will look back over our pathway of life from our standpoint of higher philosophy and will then be more lenient with the weakness we see exhibited everywhere. This weakness we now condemn as a low stage of morals and as we see plainer we can comprehend to a fuller extent that there are devious paths of right.

We now look at what we term "the wild oat period" of man and woman, as a very degrading weakness of moral humanity. But in our newer field of philosophy we say, "Tis but the beginning." Like the unborn babe there must be conditions to foster the forming brain of the future child. The children of the world, men and women alike, are fostered in the arcana of nature and succored by the unbendable laws that govern all life, be it physical, spiritual, moral or mental. The "wild oat period" is but the ungovernable law working through a system, seeking elements to grow and better the future of earth's children. So little is gained by such philosophy now. We can see but the words and not the meaning conveyed therein. We judge it with a severe judgment, seeing it as our baser selves suggest.

Life is a collection of adhesive atoms and suggestive relations. Through suggestion is the act of hanging realized; through suggestion is the right of the Divine Law of Nature—God admitted, and in the intermediate the causes for every act of the human family can be traced to the law governing suggestion.

Through a systematic arrangement of forces we get life. This life originated from protoplasmic particles of force substances. And in the arrangement of these cohesive atoms of force-power we get suggestion. Through this power of suggestion we get the greatest of all thought forces—the divine power of God centered in one common center, producing rays of light, scintilating, sparkling with life like the life-producing rays of the sun.

Our thoughts, let them be suggestive thoughts, are felt by the many thinkers who are in sympathy with the law that governs all things. They feel it, sense it, and the power of atomized matter, representing force, suggests the possibility of a reasonable solution. Then we investigate and suggest investigation. Our zeal is imparted to others through our suggestive aura. The good work goes on, regardless of the obstacles placed in our path by bigoted observers. They are impregnable; we are porous, and we exist above that world of denseness that so characterizes the common observer. We fly to fields Elysian while they dig deep in the dung-holes of past-dissected theories and are fossilized for the present.

They beat their poor heads against adamantine walls and howl over the dogmas of past generations. Ours is the blessing of free-born thought, and as we are borne aloft by the divine will of God we realize to a fuller extent the rich mine of treasures wherein we eagerly search.

Onward, upward, Brothers, Sisters of the faith, and truth, justice and the spotless lily of wisdom are ours to share, perchance with our lesser neighbor. Let our tongues resound with truth, our pens with inspiration, and with our souls filled with universal love, we will gain the victory over death, disease and ignorance.

STELLA B.

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SAN FRANCISCO, CAL., APRIL 20, 1899.

[RE] In Detroit, Mich., the Cause is prospering. Moses Hull was there on April 6 and 7, and gave some lectures, and at the same time ordained Dr. C. W. Burrows as a teacher and demonstrator of the Spiritualistic philosophy and phenomena. This was the first public step towards the building of a Spiritual Temple in that city. To a reporter Dr. Burrows said:

"Our aim is the building of a Temple here. There are 2,000 or 3,000 Spiritualists in Detroit—people who belong to all the various societies. We have 200 in our Central Union, of which I am president. These meetings in halls are not satisfactory. A Temple building would add a dignity to our cause and our gatherings that they deserve, and so we will try to build an edifice as soon as we can get our people sufficiently interested. We have men among us who have plenty of money to build."

Occult Hall was crowded to its utmost capacity, to witness the unique ordination ceremonies, and to listen to the eloquence of Bro. Hull. We hope that Detroit may soon have a Spiritual Temple, from which the light may radiate on the people and lead them to the comprehension of the truth, and the enjoyment of its mental illumination.

[RE] A Professor of Astrology and Mental Science, in a public lecture given in San Francisco last week told his audience that he had visited the Occult Book Store at 1429 Market St., San Francisco, and there found the largest and best assortment of Astrological, Metaphysical and Occult Books that he had seen west of New York and Boston, and that he had visited all the large cities on the continent. We did not learn his name, though we remember a customer who said he was surprised to find such a large assortment as we exhibited to him. He then remarked, as we gave him a copy of our Catalogue of Books, that it was certainly the best collection he had seen this side of the Atlantic Coast Cities. Our citizens, and patrons all over the country, should make a note of this testimony volunteered by a complete stranger. Any book not in stock can be procured to order.

Theosophical Congress.

That branch of the Theosophists who seceded from the loyal body of which Col. Olcott was and continues to be the President, held a congress at their building on Point Loma, San Diego, Cal., last week.

The San Diego papers say that a large number of enthusiastic people congregated there from all parts of the world. The grounds at Point Loma were dotted with tents and the hotels at San Diego were crowded to their utmost capacity with the people attending the ceremonies. A large amphitheater was erected in which the congress was held. The largest excursion train ever arriving at San Diego, brought many of the attendants on Thursday.

Mrs. Katherine A. Tingley, the official head of that self-styled Universal Brotherhood, was present with her cabinet officials. The American flag, accompanied by the flags of all lands, waved over the amphitheater.

The congress opened on April 13. Dr. J. A. Anderson, of San Francisco, gave the address of welcome, and speeches were made by Mrs. Elizabeth Mayer, H. T. Patterson and M. A. E. S. Smythe.

The re-dedication of the "School for the Revival of the Lost Mysteries of Antiquity" occurred in the evening with torchlight procession and ceremonies.

Mrs. Harriet H. Somers, one of the delegates, writes to the San Francisco *Call* the following statement concerning this Universal Brotherhood:

This organization declares that brotherhood is a fact in nature. The principal purpose is to teach and demonstrate this fact and to make it a living power in the life of humanity.

The subsidiary purpose of the organization is to study ancient and modern religion, science, philosophy and art; to investigate the laws of nature and the occult powers latent in man.

It is entirely non-sectarian, every member having the right to believe or disbelieve in any religious system or philosophy, each being required to show that tolerance for the opinions of others which he expects for his own.

To accomplish the objects different methods are being gradually introduced for the purpose of simplifying and presenting mystical knowledge in a practical manner.

The Theosophical Society is the department of teaching of universal brotherhood, where any one may obtain a philosophical and ethical basis for the practice of brotherhood, for be it remembered that there is no higher object in any of its departments than to make brotherhood a living power in the life of the individual.

Though Theosophists talk of brotherhood, a teaching as ancient as the Vedas, and as modern as the Unitarians, they are quite as unbrokenly and just as much divided among themselves as are those whom they condemn. It seems that they have several different kinds of Theosophists even in San Diego, including Loyalists, Secessionists, seceders from the Secessionists, and some se-se-seceders from the W. Q. Judge-Secessionists. And that they are not above misrepresentation and false statement, the following from Dr. Peebles' pen, published in the San Diego *Sun* of April 10, will show:

ORIGINAL THEOSOPHY.

In a recent morning paper, in connection with other errors touching Theosophy, I find this glaring misstatement:

"Nearly 25 years ago H. P. Blavatsky founded in New York the Theosophical Society, or Universal Brotherhood."

This is not true. The Theosophical Society, the headquarters of which are in Adyar, India, was founded by Col. Henry S. Olcott and Madame Blavatsky in concert, while I was filling a three months' lecture engagement in New York. They were both personal friends of mine, and I insist that so far as I am capable, justice shall be done them both, inasmuch as one is absent in India and the other is in the higher life.

I had met Madame Blavatsky previous to the

organization of the New York Theosophical Society in Cairo, Egypt. She was then a decided Spiritualist, and had there organized a Spiritualist seance, the Coulombs being members. This I reported at the time to James Burns' London weekly, *The Medium and Daybreak*. Later I spent two weeks with Madame Blavatsky and Col. Olcott at the residence of the Eddy mediums in Chittenden, Vermont. When the Theosophical Society was first organized, Col. Olcott was elected president, and Madame Blavatsky corresponding secretary. Mr. Felt was their first lecturer, but failing to produce the spiritual phenomena that he had promised, he was dropped. Madam Blavatsky was a powerful physical medium. Some day I shall publish a portion of her startling manifestations, some of which I witnessed.

Holding my Theosophical diploma direct from the loyal head, Adyar, India, I write as one having some authority. On my recent third journey around the world, I spent nearly two months in Adyar, sitting in the shrine, reveling in the choice and massive library, listening to the readings of the Upanishads in both English and Sanskrit, and taking part in both the discussions and the readings. Further, I accompanied Col. Olcott on one of his lecture tours to the one hundred and more children's schools that he had established in Ceylon in the interests of education and Theosophy.

It may not be amiss to say that the American Theosophical Society, or Universal Brotherhood, seceded from the original Theosophical Society of which Col. Olcott was and is the president. Mrs. Besant when here gave the causes of the secession. Since then there has been one (report says two) secessions from the W. Q. Judge-Tingleyites. The Universal Brotherhood Theosophists consider Mrs. Tingley as the light of Theosophy, the queen of nations and the mother of purity. She is now in our midst—let the earth keep silence! Loma trembles! The Congress is in session.

It is not pleasant to state these facts, especially as our chief cornerstone is brotherhood—universal brotherhood. During the coming Point Loma Congress, cannot the three branches of this city so bridge the river and so cable the ocean of discontent and division as to come together, thus showing that our profession of brotherhood is not a mere name with which to conjure?

This Secession Theosophy is a sort of hair-lip Mahatmaism donning the garb of the ancient mysteries.

With the exception of Mrs. Besant all of the original Theosophists of note were Spiritualists, and between a rational, philosophical Spiritualism, and a reasonable, spiritual Theosophy, there is but little difference. Spiritualism demonstrating a future existence, is the ancient truth of truths and the wisdom religion of the ages; and considering the depravity of humanity, it is not so very strange that different cliques and clans steal from its great treasure-house of truths and attach weird names to their plunder.

J. M. PEEBLES, M. D.

The Imperiled Republic.

In reference to the picture shown on the first page of the JOURNAL for March 30, with the above title, John Brown, Sr., "the Medium of the Rockies," writes as follows:

That picture is a complete panoramic view of what was shown to me years ago, when my guiding-star, Mopoloquist, took me to his province in the heavens and there placed before me a sublime view of which that picture is a true copy. Were I an artist I could not paint a better one.

I have been leaning on the gate of death for years, but the good angels have drawn me back, that I might bear testimony to the truth that they bring us.

A short reference to that picture can be seen on pages 98 and 99 of my book. The men and women seen on it drew pictures before they went to their new home, and they can do so still. All they want is mediums possessed of true moral sensitiveness, to blend their forces with those of the spirit world in a way that will cause the bud of charity in their souls to blossom like a rose in May, until the "tree of liberty" shows signs of better fruit. Such things are marvelous to many, but when they realize that spirits are men and women with the old dress laid aside, possessed of the

knowledge their industry has won for them, the marvelousness will fade away and things will appear just as they are—nothing mysterious.

Those whose likenesses and names appear on that picture are this day at work with millions of others, making known their plans to a few for a change to take place that will shock the nations. Already many pages are written, but prudence prevents their mention now. Their standard bearer is chosen; the fruit of the tree of liberty is ripening for the sustenance of the poor of this nation, and it will be distributed to them when the hour comes.

☞ A controversy is now going on as to when the twentieth century begins. Some say, at the beginning of the year 1900; others say it does not begin until a year later. Here is the opinion of a prominent astronomer, verbatim:

The next century will begin on Jan. 1, 1901—the last year of the present century being 1900. The present era begins with the year A. D. 1, and the year before being B. C. 1, there being no year 0. This is inconvenient for chronology, but it is the accepted mode of reckoning.

☞ Mr. W. J. Colville's engagement in Philadelphia this season closes in May. In June he is to be in Boston, and will attend the different Camps during the summer. Miss H. M. Young thinks of spending the next winter in California. Her many friends here will be delighted to see her again.

The Reviewer.

FROM DREAMLAND SENT, Verses of the-Life-to-Come, by Lilian Whiting. 16mo. Cloth, \$1.25. White and gold, \$1.50. Boston: Little, Brown & Company, 254 Washington St. For sale at this office.

This is a new edition of Miss Whiting's beautiful poems, with additional verses. The "white and gold" edition is suitable for a present to a friend—it is so delicate and elegant. The poems are tender and noble, and manifest the same lofty and pure spirit which is the distinguishing feature of all the writings of this fair author—appealing to the best feelings of the human heart, and giving a full realization of the nearness of the spirit world.

THE LOGOS of the New Dispensation of Time, by Sara Thacker, Applegate, Cal. 107 pp. Price 75 cents. For sale at this office.

This book consists of four lessons, embracing the following subjects: Statement of Being; Denial; The Word and its Power; The Six Sacred Centers of the Human Body and their Functions. It teaches Divine Science, which the author defines as follows: "Divine Science is a knowledge of life in the lowest element of creation, even as it is a knowledge of life in the personal Christ consciousness of a perfected soul. Divine Science covers all those branches known as Christian Science, Mental Science, Mental Therapeutics, Psycho-Therapeutics, Psychopath, Theosophy, etc., and all material sciences as well as all other sciences. In fact, Divine Science covers all knowledge."

El Porvenir del Obrero (The Future of the Workingman) is the title of a little paper published in Mahon, Spain, being the organ of the co-operative society of that name. It criticises the Spanish Minister of War and the Cortes, and strongly denounces compulsory military service, referring to the United States as an example of a country with a small standing army, and asks what good Spain's army of 200,000 poorly-armed and poorly-fed soldiers did them on the battle fields of Cuba. It is published at Calle de la Reina, Num. 53.

☞ "The Prophet" is the title of a pamphlet issued for the "Brotherhood of the Eternal Covenant," by Kenneth Sylvan Guthrie, A. M. Ph. D., an apostate from the Episcopal Church. The "Brotherhood" and the "Prophet" are both an appeal for freedom from the bondage of promiscuous religious association; an effort for the attainment of a higher life, and the assurance of immortality previous to transition.

☞ "Liberty" is the title of a pamphlet containing about 40 pages, published by the MacMillan Company of New York. Price 10 cents. It is the sixth chapter from a book entitled "The Gospel for an Age of Doubt," by Rev. Henry Van Dyke, pastor of the Brick Church in New York City. It is an able argument for "free will," as against "predestination." Although the premise is that of Christianity, yet there are many good thoughts for liberal thinkers who have an exalted conception of man and his relation to the universe.

☞ The *Metaphysical Magazine* for April contains many important articles. Among them we may mention, "The Germs of a Greater Religion," by B. Fay Mills; "The Ideals of Culture," by S. K. Davis; "Is the Devil Dead?" by H. E. Orcutt; "The Sources of Genesis," by Quæstor Vitæ, etc. Price 20c. Published at 465 Fifth Ave., New York.

☞ The office of *Immortality*, the new quarterly edited and published by J. C. F. Grumbine, has been removed from Chicago to Syracuse, N. Y. Correspondents will please make a note of this. This new quarterly has made quite a record, and is now firmly established. Each number being a symposium on a given subject, gives an exhaustive treatment of the theme and enables investigators to form correct opinions and arrive at conclusions that could not be obtained from less complete articles of the subjects treated. Mr. Grumbine is to be congratulated on the success which has come to it during its first year of existence.

☞ Mr. Geo. Redway of London, England, is publishing a new book, written by Mrs. D'Esperance entitled, "Northern Lights." As soon as a press copy of it is received we shall review the same. There are 10 chapters in the form of stories, but they are facts—not fiction.

☞ We have received the Report of the Acting Superintendents of the Yosemite National Park, California, by J. W. Zevely with a map of the Park. It contains a large amount of information.

Popular Clubbing Offers.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

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The Editor is not responsible for the opinions of correspondents.

Materialized Forms.

To THE EDITOR:

We the undersigned, in deference to the mistaken idea that it is the medium who needs investigation, in place of the truth for which he is the instrument, testify that we attended a seance of Mr. C. E. Winan's on March 27, at Grand Rapids, Mich., where the medium sat enclosed in a mosquito netting bag, nailed securely to the floor; all of which passed a thorough previous examination by a competent, skeptically-inclined committee, with the result that twenty-two spirit forms appeared. A large number of these were recognized. Several were seen under the full glare of a Weilsbach gas light; some of them came into the room six to ten feet from the cabinet opening; many of them lifted the trumpet before the company and talked to us and their respective individual friends; dematerialization was seen; one form first appeared from an adjoining room in no way connected with the cabinet; flowers were materialized, seemingly from the air, as were also lace fabrics; and handkerchiefs grew into shawls, then went back to their normal measure in plain sight. Signed by Mrs. Robert W. Merrill, Alvin D. Porter, Bertha Heath, J. A. Sanford, Mrs. Bert J. Hall, Mrs. S. M. Sanford, Mr. J. E. Walker, Thos. J. Haynes, Mrs. J. Fortier, Ernest Briggs, John B. Fortier, Mrs. E. Briggs, Grace A. Hall, M. V. Himes, A. Hempling, Margaret Spencer, Richard Spencer, Clara Boozer, Hattie M. Heath, Miss Mabel Spencer. H. W. BOOZER.

Augusta, Ga.—The Society of Spiritual Science held a delightful anniversary social the 31st of March, at which was rendered a literary and musical program, after which the evening was spent in disposing, by auction, of numerous pound packages which were sent by the different members of the Society for that purpose. Bidding these packages in, was quite furious at times, and merriment ran high. Through this method a neat little sum was realized by the Ladies' Harmonial Club, which is an auxiliary to the Society of Spiritual Science. A delightful supper was served by the ladies, which had a tendency to mellow all hearts, after which young and old alike indulged in many old-fashioned games, until a late hour, when all went home feeling that the 51st Anniversary of Modern Spiritualism had been appropriately celebrated by the Spiritualists of this city.

The Anniversary Lecture was delivered by Mrs. Prior on Sunday evening, April 2nd, to a large and appreciative audience, which proved that Spiritualism is in an onward, upward move, contrary to the claims of all Spiritualistic pessimists. At this meeting, our allegiance to the National Organization, was manifested by the taking up of a collection.

Hygienic Book.

The N. S. A. has a number of copies of Mrs. Dr. J. H. R. Matteson's valuable medical and hygienic work, "The Occult Physician," for sale for the benefit of its Treasury. The book retails at \$2 per copy, but the able and gifted author—who generously presented these copies to the N. S. A.—has given permission for them to be sold for \$1 per copy. This book should be in every home as well as in the hands of every physician. Send for a copy to the undersigned.

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Local News Summary.

Edited by M. S. NORTON.

Progressive Spiritualists.—A half hour was devoted to song service last Sunday evening, at Occidental hall, led by Mr. and Mrs. Lillie, Sadie Cooke, Mrs. Nevill, W. T. Jones, Mrs. Jolly, Colonel Morse and Wm. Rider. Songs were selected from the Jubilee Song Book. Mrs. R. S. Lillie followed with a lecture on "Religion in the Realm of Reason." Mrs. Lillie spoke of the wonderful change that has taken place in religious thought, and the Age of Reason, so long foretold by Thos. Paine, which is dawning upon the world to-day. That class of spiritual phenomena which is so easily counterfeited should not be presented to promiscuous audiences, and the line of gross materiality must be passed before we can discern spiritual things. Mrs. Lillie gave a poem from the word "Welcome," and the meeting closed with the usual good night word.

Mme. Young's Meeting.—The Madame seems to have solved the problem, how to attract the young people and skeptics. Oriental hall, 605 McAllister St., is filled, three times every week, with youthful and unfamiliar faces, eager for a word from the spirit land.

Occult Science.—Dr. M. E. Potterer, the representative of the Order of the Magi on this Coast, will be the guest of Mr. and Mrs. Lillie on Tuesday evening, April 25, and will deliver his famous lecture, "Symbolism in a deck of Cards," in Occidental Hall under their auspices. The Doctor is genial and entertaining, and has a message for the people.

Mrs. White. Mrs. Eberhardt's mother, returned from Grand Rapids, Mich., on April 5th. The visit was pleasant and she feels much refreshed and invigorated, and will be welcomed by many friends.

The Circle of Harmony meets every Sunday, at Occidental hall, 305 Larkin St., at 1 and closes at 4 p.m. Music, speeches, messages and a general good time. Admission free.

Mmes. Drew and Robinson have opened a meeting at 909 Market St., in Fraternity hall. This building has been thoroughly renovated and refurnished, and conditions should be good for sensitives. Last Sunday evening the hall was well filled, and the mediums were assisted by Dr. Davis and Mrs. H. A. Griffin. Free admission to these meetings.

The Mission Lyceum had a very interesting session last Sunday, with an increased attendance. The platform exercises consisted of 16 numbers. An original poem—recited by a young man—a member of Mrs. Seal's group—written under spirit influence, deserves more than a passing notice and will be offered to the JOURNAL for publication. Our next entertainment will be given on Wednesday evening, the 26th of this month, at Excelsior Hall, Mission St., between 19th and 20th streets.

J. T. ROBERTS, Sec. W. T. JONES, Con.

Ladies' Aid Reception.—On Friday evening, April 14, this Society held a reception at their headquarters in Occidental Hall. Owing to the many changes of program the attendance was not as large as usual, but the time was passed pleasantly and profitably. An immense circle was formed and Mr. H. E. Hargrave read psychometrically, and White Rose, one of the guides of Mrs. Jennie Robinson, gave messages. Many familiar songs were sung by those assembled. Mrs. Small was the presiding genius and W. T. Jones floor manager. Dance music by Mrs. Sadie Cooke and J. T. Lillie. Everyone seemed to enjoy the dance and have a jolly good time. On the last Friday evening of this month the Ladies give a musical and literary entertainment and dance, to which an admission fee of 10 cents will be charged.

The Children's Progressive Lyceum had a very good attendance last Sunday, and with the newly-decorated hall and the new carpet, presented a fine appearance. Mrs. Seal has taken charge of group 10, and entered into the work in earnest. Among the visitors were Mr. Scholes, who gave a humorous recitation, and Mr. Olewine, who gave an interesting and instructive address to the children. He also gave great credit to Spiritualism for the good work it is doing. Next Sunday will be observed as a memorial session and a number of mediums are expected to be present and have a chance to speak for the spirit friends who formerly met with us in the body. We cordially invite all friends (old and young) in the spiritual or material body to be present. Another entertainment is in course of preparation. On Sunday, May 14, the Lyceum will picnic at El Campo, leaving on the 10:30 boat. Come along with us, friends, and bring your lunch. C. H. WADSWORTH.

Election.—The annual meeting of the Society of Progressive Spiritualists of San Francisco was held last Sunday, and after receiving the reports of officers for the past year, the following were elected for the ensuing year: Wm. M. Rider, Pres.; G. W. Hawes, Vice-Pres.; John Koch, Sec.; B. F. Small, Treas.; Mrs. H. E. Robinson, Jas. B. Chase, A. D. Hall, Victor Becker, Harry E. Hargrave, Directors. Mr. Victor Becker, agent of Sleeper Real Estate. Auditing Committee, Mr. Jas. B. Chase, A. D. Hall, Victor Becker.

Mediums' Protective Association.—This Society of which W. T. Jones is president, has a membership of over 40, over 20 of whom are public mediums. They hold their annual election of officers, on Sunday, May 14, at 11 o'clock, at the office of the Society, 1346 Market St. This will be the 4th anniversary of the organization.

Dreams and Visions is the subject of a lecture by Mrs. Bell on Wednesday evening, April 19, at 1412 Mission St. Admission free. All welcome.

Oakland.—On Thursday evening, April 6, a number of Spiritualists assembled at 504 Eighth St., to celebrate the 51st anniversary of Modern Spiritualism. The house was decorated with flags, flowers and birds. The latter enlivened the occasion with their sweet warble, as if also celebrating with the rest. The opening remarks were made by Mrs. Mary C. Pratt, concluding with tests from Prof. Geo. D. Winslow, which were all recognized.

Universal Spiritual Association.—How to overcome present conditions. For 4½ hours individuals gave expression to their convictions on this subject in the third person plural number, without arriving at any conclusion. The subject was continued for discussion next Sunday, and if each individual present will analyze the question in the first person, singular number, each will receive an answer which will be of great benefit to them all, although not fitting the conditions of their neighbors. 20 Eddy St., from noon to 4:30 p.m.

Prof. W. C. Bowman, South Los Angeles, Cal., would like to arrange with Societies between Los Angeles and San Francisco, to deliver one or more lectures at each point on his way to Salem, Oregon, to attend the New Era Camp Meeting, to open July 8. He can begin to fill such engagements at once, and would like to correspond with Societies with that view.

By an oversight the date of the opening of this camp meeting was, on April 6, stated to be June, instead of July.

Dr. and Mrs. Chesbro are at Fresno, and report that their audiences are good, and that there is considerable interest taken in Spiritualism by thinkers.

Passed to the Higher Life. on April 3, the beloved mother of Mrs. Sol. Palbaum, at her residence, 556½ Isabella St., Oakland, Cal., after a lingering illness. She was 70 years of age.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

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SAN FRANCISCO, CAL., THURSDAY, APRIL 27, 1899.

{ 1429 Market-st.
Between 10 & 11th-Sts.

No. 17.

THE BORDERLAND.

A Warning Face.

I had been pulling a local passenger train for nearly a year, making 108 miles a day over 27 miles of road and in a country so devoid of railroad incident that when the engine dispatcher asked me to take out a Grand Army Special from Boston to Stoneham one evening, changing back to my regular run between Boston and Lawrence in the morning, the trip was welcomed as a diversion after trying to make 27 miles in an hour, with 21 stops four times a day.

Sumner told me that the engineer who was marked up for the special wished to meet friends in Lawrence and if agreeable would take my run and engine for the afternoon trip, leaving me in his stead to go to Stoneham with the "Vantage" and ten coachloads of veterans.

No premonition of evil overcast my spirits when we pulled out over the drawbridge at 7 o'clock that evening, a breeze from the bay tempering the heated air of the cab. The trip along the double track to Montvale and up the branch to Stoneham was uneventful. There were no stops and with everything working well I congratulated myself on the good fortune that threw such an opportunity in my way.

It was arranged that we would leave on the return trip at 11 p.m., shortly after the post was dismissed, and get on the main line at Montvale ahead of the Lowell accommodation, which was scheduled for every stop between the Junction and Boston, and would keep us down to a snail's pace on the entire run if they gained the signals at Montvale and left us to follow. It was seven miles from Stoneham to Montvale switches and we could make it by 11:15 and still clear the accommodation ten minutes, an easy run with the grade all in our favor.

Eleven o'clock came all too soon. Like all excursion parties this one was a few minutes late, and when the switches were set for us and the conductor's lantern flashed the "go-ahead" signal my watch showed 11:07, still time to get to Montvale, I thought, and looked inquiringly at Sumner.

"Never lose your nerve, young man," quoth he; and nothing loth I commenced to give the "Vantage" steam. She picked the train up quickly and we were soon out of town and nearing "Farm Hill" curve. Around this curve and down a little sag was the station from which it took its name. A side track where a shelter had been erected for commuters, but without a station agent and the switches likewise without lights, for lack of any one to take care of them. I was peering into the wall of darkness ahead with Sumner drawing at his pipe contentedly on the fireman's seat, when

SUDDENLY A FACE CONFRONTED ME just outside the bright rays of the headlight. I say a face, for there was nothing more, the body, all but that pallid face, seemed swallowed in the darkness. The eyes were staring, and straight across the forehead appeared a blood-smeared gash.

The additional sense strong in an engineer that urges him to stop when something seems wrong ahead, prompted me to reach for the

throttle, but catching sight of Sumner, his former monition to keep my nerve brought pride to the front, and instead of shutting off I opened the throttle a few notches, giving the already rapidly moving train fresh impetus.

It was on the tip of my tongue to ask my companions if they had seen anything ahead, but, fearing ridicule and the official charge of being a victim of hallucinations, I held my peace. The face had disappeared, but the memory of it is as fresh as on that night when it thrust itself before me, set in the frame of black night. The lineaments were unfamiliar to me, and while puzzling over the strangeness of it all the train had rounded the curve and was pitching down the sag toward Farm Hill. A minute more and the brilliant shaft thrown by the headlight fell on the switch. This time hesitancy did not characterize my actions, for I saw it was set for the side track, occupied by loaded cars.

Yelling to my companions to jump, I shut off steam and applied the vacuum brake. Automatic brakes were practically unknown at that time, and the vacuum brake used was deficient in power and slow in operation. With but

with dread lest the baggage master had been a victim of the accident, we hurried to meet them.

In the dim light of their lanterns we saw, pinned between the dickey of the tender and the forward end of the baggage-car, the form of what had once been a man *surmounted by the ghastly face* which had peered at me from its black setting ahead of the train before we came around the curve. A feeling of faintness overpowered me, and I steadied myself by the friendly shoulder of the engine dispatcher, thinking of the fatal result of an unheeded warning.

By means of jack screws we gained space sufficient to remove the body from which the spark of life had been so rudely snatched, and it was placed on the grassy slope of the embankment. A search of the garments brought nothing to light that would identify the man, and their condition and texture indicated he was of the genus tramp. The conductor said he saw him lounging around Stoneham station before the special started, and thought he must have jumped on the forward steps of the baggage-



Laying the Corner Stone of the Temple dedicated to Universal Brotherhood, at Point Loma, Cal.

slightly diminished speed the engine dashed into the freight cars with a crash that awoke sleeping farmers for miles around. Rails which were loaded on the first freight car crashed into the smoke arch and through the flue sheet of the old "Vantage" and from the jagged rent poured steam and water, her life blood.

Neither of my companions jumped when I warned them, and we were all in a jumble of coal and fragments of the cab. Getting ourselves out of the tangle and finding there were no broken bones or anything more serious than bruises, we took a survey of the wreck. The engine and freight cars were irretrievably mixed; tender and baggage-car were off the track, the forward platform of the car crushed by the tender, but no other coaches had left the rails.

The conductor and brakemen now came hurrying forward with lanterns to learn whether our lives had been lost and the extent of damage sustained by the train. We could see them examine the trucks of each coach as they passed, and heard their exclamations of horror on reaching the wrecked baggage-car. Filled

car, intending to steal the ride which proved his last.

A man was sent back to Stoneham with a message for the train dispatcher explaining our situation and asking that the wrecking train be sent to our aid, as well as an engine to take the special to Boston when the track was cleared.

Noticing that I took no part in the discussion relative to the unfortunate man's identity, Sumner took me aside and said abruptly: "What did you see or hear when we struck 'Farm Hill' curve?" "Why do you ask?" I replied. "I have railroaded for nearly forty years," he said, "and in that time have never seen a railroad man act impulsively in the line of duty without a reason, even though he could not perhaps explain it. I was watching you as I ever do a young engineer; there was no need to give the engine more steam at the point where you opened the throttle, and I know you are too good an engineer to burn coal uselessly. You intended to shut off and perhaps stop, but pride prevented you from carrying out a first impression. Now what did that impression arise from?"

His kindly words nerved me somewhat and I told him of the face I had seen and my impulse to stop, which was outweighed by my fear of his ridicule or censure. "I will say nothing of it, and neither will you, for high official position sometimes dulls the railroad sense and classes warnings with hallucinations, which would carry reprimand or discharge. But remember this, as long as you are in the service, never disregard a warning. Say that there was a hot bearing or give any other time-worn excuse, but stop your engine, and when you start keep your train in hand as though running over a washed-out track. Had you done that to-night a human life would not have been blotted out and the company would have been saved a wreck which will now cost them several thousand dollars."

The subject was never mentioned between us again and the mystery of that night remains unexplained, but in my succeeding railroad experiences the advice of the old engineer saved my life on more than one occasion, impressed as it was on my mind by the weird circumstances connected with it.

A. M. ALLEN.

Spiritualism in Pellow Islands.

At our circle on March 13, at 68 Queen's-road, London, England, Mrs. Ohlson, medium, the table was moved by a German spirit, then by a Spanish one, and questions put by a young man who spoke Spanish, were answered to his surprise and satisfaction. At the same time, the medium (who is ignorant of the Spanish language), while under control, spoke to the spirit at the table, and also conversed with the young man in the Spanish language.

This young gentleman, having lived for some time among the inhabitants of the Pellow Islands, was about to return there in a few days, as he had an appointment there for three years. A short time ago he lectured at No. 8 Brougham-terrace, Liverpool, on the religion of the inhabitants of the Pellow Islands, and showed that Spiritualism is understood by them by its phenomena, and that the religion of those uneducated people is built up from the observance of those facts.

He says, "The temple in which the Pellow Islanders worship is a house in which two priests reside, at one end; at the other end there is about one-third of the dwelling screened off by means of a red cloth. This is the "Holy of Holies," the sacred place where they think the Galid lives. The remaining part is the abode of the priests, whose office it is to approach the red curtain but not enter. Seated on the floor, he tells the Galid inside the petition of the people, to which (as all the natives affirm) the Galid (or intelligence) answers in a voice which all hear, but which only the priests understand, who then interpret the message to the expectant devotees.

"One evening I was present and saw the following ceremony: One of the women arose from among the company, and placed herself in the center of the house, the others forming a circle around her by holding each other's hands. The one sitting in the midst stretched out her legs, upon which a finely-made mat of palm leaves was laid. On this they placed a large branch, which had been made earlier in the day from certain plants and herbs. The branch was wrapped round its end by a lot of cloth, and after a time it stood on one end without any other support. As soon as this was done, the woman, after throwing away the betel nut she had been chewing, asked a question of the branch, to which all the women followed, chanting a solemn chorus (the words of which we have no translation, as it is an idiomatic dialect, reserved for the use of addressing only departed souls)."

As a rule this ceremony takes places on the fourth or fifth day after the death of a person; at nightfall the principal persons of the village, especially women, meet together in the house of the deceased. As a rule, the questions are on matters touching the deceased, and are directed to his or her soul, which they believe to be around the branch or at any rate close at hand. If the women receive an answer, the branch shakes itself; but if not, it, of course, remains still; the other women still continue their chorus.

The natives believe that each one possesses a soul completely distinct from the body. They call it "Adelip;" its properties they believe to be immortal and immaterial, and that it is able

to separate itself from the body for any period of time, and is endowed with intellectual faculties. Their entire religion (he said) seems to be a species of Spiritualism.—*Two Worlds.*

THE COMING DAY.

Read at the Seattle Anniversary.

A day shall come when men will find
More pleasure in the wealth of mind
Than now they do in worldly goods;
When earth from mammon finds release,
We will plant it in the arts of peace,

All over with happy brotherhoods.

The day will come when woman fair,
With healthy cheek and piquant air,
Will take her place—the equal of her mate—
When side by side the happy pair
Shall equalize their load of care,

And jointly own the world's estate.

The day will come when humankind,
With chastened soul and cultured mind,
Shall learn of angels how to live;
When all the races of mankind
Shall wisely seek, and seeking find

The joys which only love can give.

The day will come when passion's sweep
And crimes which make the angels weep
Shall vanish from our mother earth;
When every champion of the right
Shall wisely work by heaven's light,

And change grim sorrow into joyous mirth.

The day will come when churches grand
Shall echo from the pulpit stand
The fact that spirit communion
Is a sacred bible truth—
They learned it in their youth,

And find it in the basis of all union.

Yes, they know the bible taught it
Before the Fox girls caught it
By the gentle spirit raps for "yes" and "no;"
Nor will we debate them,
For we will not underrate them,

Though they leave us far behind in the show.

They will tell us that Saul
Became a medium in Paul,
And talked with Jesus after he arose.
We will not dispute it,
For no one could refute it,

And just such truth every medium knows.

All who take a careful look,
And study well the book,
Will find it is full of spirit lore.

There is scarcely a phase

Of phenomena these days

That was not practiced in the days of yore.

A glorious day is very near—
To us it is already here—
When science shall prove immortal life.

The facts by truthful witness told,
And multiplied a million fold,
Must silence every voice of strife.

The evidence is sound and clear
As ever courts of justice hear,
That when the body dies, the spirit lives.

It lives and makes its presence known,
Which has a million times been shown
By all the force that reason ever gives.

But the world is slow to hear
That evidence—however clear—

Slow to hear or give impartial thought
Because the voices from the sky
Come not to fill our garners high;

Because they bring not wealth for which we sought.

With joy we hail that voice,
And it makes our hearts rejoice
That mystery no longer shrouds the tomb.

We love them, for we love the right;

We welcome them as heaven's light,

And we should give their proven truth full room.

Friend, would you hasten the coming day?

Then help to chase the clouds away—

That dim life's sunny skies

They are little clouds o'er all the land,

No larger than a human hand.

Held vainly over love's bright eyes.

J. MARION GALE.

A Psychic Journey.

One evening, some months ago, a strong inclination came over me to retire unusually early, so lowering the window curtains and extinguishing the light I betook me to my couch for a sweet rest in the loving arms of Morpheus, as I felt very much in need of such rest.

With this pre-arrangement I was completely wrapped in the somber mantle of darkness within the walls of a small room that was both roofed and floored, thus excluding from my physical vision all phenomenal objects.

In the midst of this opaque condition I soon began to sense a signal change being wrought, or taking place with myself, my surroundings, or both, and suddenly as if by magic the whole planetary system began to express itself before me in more than usually attractive beauty, and while I was taking in and enjoying this wonderful display, that to me was a scene of glory, my attention was suddenly, by some psychic force, directed to a brilliant constellation in the south-

eastern heavens, the central one of the group being a sun in all its brilliant, golden splendor; and as I gazed delightedly on the combination, there began to extend outwardly and earthward from that illuminating center a distinctive sheen or ray of light that kept constantly throwing off what seemed to be electro-magnetic sparks. I further observed that that ray, which had assumed the form of a ribbon about two inches in width, continued to retain its connection with its sun fountain or source, while it continued to elongate.

In this condition it kept nearing the earth and rapidly approaching the spot where I was posed, and as I became intensely interested in the phenomenal display, I noticed that the beautiful ribbon sheen kept oscillating or vibrating like the movement of a clock pendulum, and finally coming sufficiently near to envelop me within its halo it began to move in an easterly direction, and as it did so I found myself leaving *terra firma*, and without the least effort on my part I followed that swinging ribbon of light with thrillingly delightful interest, taking no thought as to the outcome.

Well, on and on it moved, and rising far above the close earth atmosphere and into or on an atmospheric plane of illuminated glory that was full freighted with exhilarating, buoyant richness and sweet influence, and keeping in close proximity with the beautiful wonder, we passed through a vast extent of space, and by and by I began to realize that I had left the western hemisphere far behind and was moving over various parts of the Orient very rapidly. And as we passed from scene to scene in which both the ancient and modern conditions of human society seemed to be constantly reflected before me, all at once I became aware by some mystical or interior force or insight, that I, in company with my silent pilot and conveyance, were over that part of the earth that in history is known as the ancient kingdom of Persia, that too in its old time condition and order of life, etc., and soon after arriving within its atmospheric influence we rapidly neared the earth, when presently there appeared before me an ancient temple located on the border of a large city of singular looking buildings, and in the center of a beautiful grove of evergreen trees, and as we approached the temple I noticed that there were six other ribbon like rays projecting out from the one I had kept company with so far and long, a few feet from the end, and soon after this new presentation the seven sheened splendors settled down gently on what appeared to be the roof of the temple and completely enveloped the entire structure in a baptismal cloud of light, and at this display of unearthly glory I was invited to pass into the interior, which I did, when there within an arborial arrangement of beautiful flowers were seated seven fair beings of the feminine gender, six of whom formed a perfect chain circle around the seventh, and the heads of the seven sported beautiful crown-like ornaments while an exquisitely wrought band of burnished silvery brightness and sparkling brilliancy formed the base of the crown that artistically graced the head of the seventh or central figure, and on the front of this band were clearly engraved hieroglyphic or sacred characters that were translated before me as I looked on the changing process and which read when translated,

"QUEEN OF THE SYBILS," and over the left breasts of the other six were large, seven-pointed stars of dazzling beauty and character, and to increase the charm of the group immensely and to make the scene still more wonderfully interesting, the ends of the seven ribbon sheens rested on the heads of the seven persons, the central one resting on their queen.

Then it was that I was able to read the words engraved on the beautiful stars sported by the six fair ones, and each word was composed of three syllables, which word was "SYBILA," a name significant of the high spiritual office filled by those beings in some previous age.

While taking in this scene of ancient spiritual wonder, and fully realizing that this group was heaven's illuminated stars, with which did work the spirits of the gods to light the mental pathway of our old-time ancestry in the long ago, I wondered within myself if their beautiful mantels, infilled with divine magnetic power, had ever fallen, or were likely to fall, on some of the fair ones of the modern world, when suddenly the entire group made a responsive bow to my mental inquiry.

Soon after this rich presentation, in which was presented a spiritual scene of the long past, the ribbon rays of light withdrew from the temple and myself with them, and I soon became aware that I was being generously escorted back to the place from whence I started on that strange and yet delightful journey by that same silent yet evidently intelligently-exercised sheen of light, and on arriving in my adopted State of C., and while passing over a small city, one of the rays penetrated a humble-looking building and rested on the head of a young lady therein, and at that moment a sweet, cheery voice greeted me as though it came from the central ray, in these words: "Behold one of them! America and Europe have more, and the number is rapidly increasing."

Soon after this announcement the combination of seven rays of light waved their "good-by" and almost like a lightning flash and its sudden disappearance, I found myself back to my normal condition in that dark little room.

PSYCHIST.

Fulfillment of Dreams.

"Experience teaches," is a widely accepted axiom, and conviction is never more forcibly brought home than by its application. I fully realize this by the fulfillment of three dreams for the accuracy of which I can vouch.

1. Just before waking one morning (whether in a dream or vision I know not), a manly figure which I could not identify appeared to me, and said, "If you can write another song just as good as the—(mentioning a previous lyrical composition), I will sing it and we will make it a success." All day the words forced themselves upon me. I could not think of a suitable subject, but the third day, passing down Coventry street, a well-known vocalist stopped me and repeated the exact words I had heard in my dream. It was the same man I had seen! We talked the matter over, and I undertook the work without saying a word about my premonition. The result was a song, the effective music of which is written by a prominent composer.

2. An elderly gentleman and intimate friend died not long ago. After his decease a valuable heirloom diamond ring was missing. The family were anxious, and my wife was asked to join in the search. Though not quite to her liking, she consented. After more fruitless search she had a dream in which the exact spot of concealment, behind some books on the top shelf of a bookcase, was revealed to her, where it was found next day.

3. I missed an article of no intrinsic worth but some sentimental value, only a few days ago. As I had it in the afternoon its sudden disappearance was curious, and I could not help thinking about it a good deal. In a dream a certain pocket was indicated, where I found it, the lining of the pocket having become worn. Facts are stubborn things!—K. S., in *Light*.

The New Disease Germ.

The Chicago *Inter Ocean* thus exploits Dr. Class, and his "discovery":

"Dr. W. J. Class of the health department, who believes he has discovered the germ of scarlet fever, is working to prove his theory, according to the rules laid down by Koch. He has found he is able to breed the germs in mixed garden mold. He has yet to experiment on animals or human beings with these germs. If upon introduction into the blood of living creatures they produce scarlet fever his discovery will be of great value. But until that test is made other physicians at the health department say it is impossible to tell whether the germ is that of scarlet fever or some other disease, or whether it is a disease germ at all. Dr. Class was anxious to have his theory recorded, so that if his ideas prove to be correct he may be known as the discoverer of the scarlet fever germ."

The hunt for "bacilli," is a parallel of the "witch" hunting which was a craze in Colonial times. An eminent Microscopist writes that the "students," see whatever they desire to see. That scarlet fever germs, which flourish in fresh and living blood can live "and do well," in garden soil, will be a new revelation to those who have thought themselves learned on this subject. Those who have investigated with the microscope know the great difficulty there is in distinguishing the germ of one disease from that of another. It is often impossible, and how

this doctor came to the belief that the germ found to flourish in garden soil was of "scarlet fever," is problematical. "No doubt he is "anxious" to be set up as the discoverer, and to inoculate a menagerie of animals for the culture of the "virus of scarlet fever," whereby the gullible public led by the doctors, may have the blood of the unfortunate children corrupted for the high fee exacted. The cow-pox vaccination is a bonanza to the profession, bringing millions of dollars yearly, and the anti-toxine has proved equally lucrative and more deadly. In fact the toxine is more to be dreaded than the fearful diphtheria.

A "laboratory" wherein a hundred or more animals could be inoculated with garden dirt, and allowed to fester until their blood was ripe in its horrible rottenness, and ready to fill the "quills," the "hermetically sealed glass tubes," and cover the "points" with venom like that which tips the arrows of some savages, would be at least for a time a bonanza. There would be money and fame; both desirable.

The trouble is that the theory has first to be tried on "animals and human beings." Inoculation of animals would be of no value, as to the efficacy of the germs on human beings, yet presumably "after the method of Koch," unlimited numbers of animals have suffered the abominable tortures of dirt germs. Animals are helpless and unfortunately no law protects them against the inhuman demons who experiment on them.

But with human beings it is different. Dr. Class is "anxious" to experiment on them. His way to fame and fortune is barred because no one is philanthropic enough, or so devoted to the cause of "medical science," as to come forward and be inoculated with "garden dirt." Why does not the doctor try it on his own children, his wife, or himself? Why does not some other doctor make an offering of himself? Dr. Class belongs to the "Health Board," that immaculate body which conserves the public health by making it a crime for any one to heal by other than the means it prescribes. He has free access to the Public Hospitals, where the friendless patients are hopelessly placed under the protection of the doctors. There the attendant, and "visiting physicians" may experiment to their own sweet will. It is recorded that they have vaccinated with unmentionable disease scores of women, in order to find out the effect on the unborn child; they have drained the fluid from the enveloping membrane surrounding the spinal cord, from orphan children to find the percentage of mortality.

In a Southern Hospital it is recorded that immigrants were inoculated with yellow fever, and died horribly, watched by the physician who had injected the poison into their blood, who recorded any groan and spasm, and published his report in leading medical journals, and was loudly applauded by his brethren!! Why not, Dr. Class, go to the Charity Hospital, and experiment with your "garden dirt" on the helpless orphans? It is your only opportunity. No one will resent any indignity or torture you may choose to inflict. You will follow in the path of a majority of those who practice in such hospitals. The poor patients are considered by your profession as so much "material" for free experimentation. Within the walls of the hospital is freedom from public intrusion, and absolute secrecy.

A doctor licensed by the Board of Health, may experiment to his heart's content; may inoculate with virus, the effect of which may be the death of a dozen victims, or cut his way into the most vital organs, the wretched patient dying as the conclusion of a "brilliant operation," and he will be lauded as a bold and able practitioner, but if a patient "given up by the doctors," as a forlorn hope, sends for a healer not licensed and the patient dies, prosecution and imprisonment for malpractice is the punishment for the "quack." The quacks! Who are the quacks?

HUDSON TUTTLE.

The Home Circle.

Whatever people may think or believe in regard to the great question of life and death, I and my household are firmly entrenched on the rock of a living truth. Thanks to impressions made on my mind by our spirit friends, I was induced about five years ago to visit a medium in Keokuk, Iowa, named Mrs. W. L. Thompson. She still lives there at 905 High street. By her advice and assistance, we succeeded, after three

months, in getting table-tipping in our own home circle. That's the place to be converted—around our tipping table, with wife and children to rejoice with us in the great revelation.

While the first few months were somewhat clouded by incomplete or misleading messages, yet in a comparatively short time our reason was satisfied, our doubts overcome, our hearts touched with the love which beamed out all through our experiences.

Oh, the joy unspeakable which fills the soul of a poor, doubting, struggling Thomas, when through the darkness of unbelief and skepticism he sees shining all around him the "light that never was on land or sea."

My great desire is, that in their own good time, my friends "over there" may use me to demonstrate to all earnest inquirers the great truth of spirit return.

As Sister Abby Judson says, what does the loss of a few paltry dollars amount to, or the loss of a few of our former friends who have given us "the marble heart" on account of our much misunderstood faith, when our angel friends and all the forces of good are on our side? Let us rejoice and be exceeding glad, for even so were the prophets and mediums of old misunderstood and made light of.

Chili, Ill. CHARLES CROSSLAND, J. P.

A New Religion.

When in this country, Christopher Jibarra, "Archimandrite" of the Apostolic and Patriarchal Throne of the Orthodox Church in Syria and the whole East, in his address said: "I believe that God has preserved the Koran, and also preserved Islam, because it came to correct the doctrines and dogmas of the Christians."

This statement was a surprise to his hearers, as the Mohammedan religion has been considered as very objectionable by the sectarians. Whether the correction of the Christians' creed was to forbid the use of intoxicating beverages the Archimandrite did not state, as it is well known that Mohamed forbade intoxicants. The Archimandrite also said, "As Columbus discovered America, so must America find a true religion for the whole world and show the people of all nations a new religion in which all hearts may find rest." He further said: "I think a committee should be selected from the great religions to investigate the dogmas and to make full and certain comparison, approving the true one and announcing it to the people."

Such were the words of this Christian prelate of high rank who had lived among the Oriental religions. The Rev. Dr. Barrows did not make a favorable report when he came back from his visit to the Orient, but his stay was quite limited and then he is quite an emotional speaker and his testimony is not as valuable as that of the Archimandrite.

The distinguished Presbyterian, the late Prof. Asa Gray, said, in one of his addresses, that "no sensible person now believes what the most sensible person believed formerly. In the domain of natural science, settled scientific belief must needs control the religions."

Evidently there is need of a new creed as those eminent Christians take the same view as Prof. Drummond and other distinguished theologians. In the meantime let us not forget the compact creed of the great teacher of Christ, Rabbi Hillel, embodying the essentials of all religions—the simple dictum:

"Be good, my boy; be good, my boy."

QUAKER.

Unselfishness in Life.

I delight to read the JOURNAL. Anything concerning reform matters, a change in the motives of life interests me deeply. The picture "Imperiled Republic" is most astonishing. When I saw it I held the paper in my hand a long time, completely absorbed in thought upon the terrible inequality and injustice prevailing all over this earth. And the difficulty of effecting anything in the way of reform is so great as to be almost overwhelming. But courage and persistence accomplish much, and we must never give up trying. Unselfishness is life, selfishness death.

Dr. Muehlenbruch's article is extremely interesting and I quite agree that we are free agents, inasmuch as all these inevitable physical demonstrations and influences can and should be used by us to help on the development of our best,

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THOMAS G. NEWMAN, Editor,
Assisted by an Able Corps of Special Contributors.

☞ The Editor is not responsible for any opinions expressed in the communications of correspondents.

☞ No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

☞ Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

☞ Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

☞ This JOURNAL will be mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., APRIL 27, 1899.

☞ In the California legislature Senator Simpson succeeded in adding two sections to the proposed vaccination law. They provide that for any injury or detriment caused by vaccination, the school authorities that have had the vaccination performed may be sued for damages, and the vaccinator will also be liable for damages.

☞ A friend sends us the following, clipped from a religious periodical:

"The seven principal bibles of the world are the Koran of the Mohammedans, the Eddas of the Scandinavians, the Tripitakes of the Buddhists, the Five Kings of the Chinese, the three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians."

There is a strange omission—the old Jewish scriptures are "not in it." The Christian church has appropriated the Old Testament, and thus robbed the Jews of their own bible, the Talmud, as well as of all rights and privileges, political and religious.

The average church-member even believes that the prophets and the ten commandments all belonged to the Christian church, and were created for its use and behoof.

☞ One of the wonders of the present age is the peculiar transformation of the American Republic from a peaceful to a warlike power. An exchange very truthfully says:

The suddenness with which the idea of expansion seized upon the popular mind in this country, the rapid growth of sentiment in favor of national sea-power as an agency of maritime and commercial ascendancy, and the unparalleled awakening of the latent race sympathies between the people of the two Anglo-Saxon nations of the world, are justly regarded as the most phenomenal developments of the late war with Spain.

☞ Mr. W. STANSFIELD, of Southport, in England, writes thus in the *Two Worlds*, showing that the philosophy of Spiritualism is permeating all religious thought:

As I was recently passing through one of our principal streets I was accosted by one of our well-known ministers of religion, who said: "Mr. Stansfield, did you see the memento in the obituary column of _____ a fortnight ago?" I said I did not remember. "Well," he said, "it was to this effect: 'In memory of my loving husband, who passed to spirit life twelve months ago, and with whom I have had constant communion.'" This delighted me immensely. In the first place, because of the apparent interest my ministerial friend had taken in the notice, and secondly, because of such notice appearing in the columns of a journal not devoted to Spiritualism, and as evidencing also an amount of spiritual "grit" in the lady in question. The world surely is moving forward.

G. W. SIMS, in Referee

Theosophical Congress.

On Sunday, April 16, it is said that some 2,000 persons assembled in the amphitheater on the site for the School for the Revival of the Lost Mysteries of Antiquity, on Point Loma, near San Diego, Cal. A picture of the laying of the cornerstone of the Temple may be seen on the first page of this issue of the JOURNAL.

There were many greetings to the congress by letter, telegram and cable, which had been received since the previous session. These come from lodges in Sweden, Holland, Germany, England, New Zealand, Canada, India and other countries and from cities in many States.

Several speakers maintained the advisability of giving less attention to systems of philosophy and depending more upon sound common-sense, regarding such as the coping stone and purpose of every school of philosophy. Differences of opinion were regarded as unimportant and as the natural outcome of different conditions and the development of mind, but in every case brotherhood as a fact and the essential wisdom of making it the guiding rule were insisted upon.

Mrs. Tingley said in substance that the great need of life now was to recognize and realize conceptions. The weakness into which man had drifted left him now without the courage and strength to battle with the force of adverse conditions, in accord with his higher feelings and aspirations. He felt that he had not the time to work except on the prevailing lines, and these led to pain, suffering and helplessness. She spoke of the people of Cuba, of their powerlessness unaided and alone to avail themselves of the opportunity and the new life opening to them; what this could be brought to with some compassionate aid given with the touch of common human kindness. She referred to all this as but the fuller expression of what was prevailing in less accentuated form everywhere. When humanity, through the encouragement of brotherly help and sympathy and the higher education and deeper understanding such would bring to pass, came to know and fill the soul, then would men and women arise with the power to lead human life into its rightful heritage. This was the aim and purpose of the Universal Brotherhood, and already its work was producing results and was witnessed by the rate at which the organization was growing, by the presence of that large assemblage, containing so many who in devotion and love to this cause and to promote it had come from the furthermost parts of the globe.

A special congressional session of Universal Brotherhood will convene immediately after the regular one now proceeding will have expired by limitation. The special session will extend through three days to Sunday, April 23. It is called because many matters of importance have not been reached and additional ones have arisen which need prompt attention and consideration. More time for this is required than is left at the disposal of the regular session.

Not up with the Times.

It has been often asserted that Spiritualists are not keeping up with the procession, that they are continually looking for tests, but do not read and keep abreast with the marching intellect of this progressive age. The following ringing words from the pen of Mr. Lyman C. Howe, in the last *Cassadagan*, are too true:

With the boasted ten million Spiritualists in the United States, not a hundred thousand patronize any spiritual paper. Probably not fifty thousand do. A few thousand may sponge their reading, by borrowing papers, and cheating the publishers; but the majority do not read any spiritual publication.

I frequently find well-to-do Spiritualists taking from three to six or more secular papers, or periodicals, and not a spiritual publication ever visits them, unless sent by a friend, or a sample from the publishers. This is a sad comment on the outlook for spiritual growth and the dis-

From Mrs. Longley.

It gives me pleasure again to send fraternal greetings to the readers of the RELIGIO-PHILOSOPHICAL JOURNAL from the N. S. A. Our work and mission go steadily on, and we are much encouraged by the kindly words and expressions of appreciation we are receiving from many quarters, on the influence for good that this Association is exerting in many directions. Societies and public workers are waking up to the belief—and fact—that the N. S. A. is a useful institution, with a purpose and a mission, and that it deserves credit for its labors, and a recognition of its objects.

In many instances, the favorable thought and acknowledgment of the worth and utility of the Association, that are extended to us, are unselfish, and they bear the stamp of genuine desire to bless and forward our work. In some cases, however, it is amusing to perceive the sudden interest that some mediums and speakers are taking in the subject of organization in general, and in the N. S. A., in particular. Why is this? Because they have learned of late that to secure the indorsement of this Association, either as its missionary or as an ordained speaker, whose credentials are filed at this office, they will be recognized by the railroads, as entitled to clergy rates of travel, provided they depend upon their platform work entirely for earning their living. It costs a dollar to get a copy of the Ordination paper registered at this office. It must be a true copy of a legally conferred certificate of ordination, given by some well established spiritual society. The N. S. A. does not confer the rites of ordination upon any one. That is left for the local societies to do according to the rules and privileges granted them by their papers of incorporation from their respective States. I mention this in reply to numerous queries on the subject.

I wish to thank all—authors and friends—who have in response to my appeals kindly donated their books to this library. Among those thus kindly heard from to date, are Colville, Peterseilea, Bach, Walker, D. W. Hull, Lilian Whiting, and Susie C. Clark—all are gratefully thanked and blessed by the N. S. A.

This Association is in debt, it needs funds to help it square up bills contracted last year, donations, large or small, will be gladly accepted.

MARY T. LONGLEY, Sec. N. S. A.
600 Penn. Ave., Washington, D. C.

Warning in a Dream.

A strange thing happened to me this week. If I refer to it, it is because it is a striking instance of the dream warning. In the small hours of Thursday morning I woke up, and not being able to sleep again, I read Major Arthur Griffith's "Memorials of Millbank" until seven, when I dozed off. Between seven and nine o'clock, when my housekeeper called me, I had a dream. In my dream my sister, who lives near me, came into my room, and standing at my bedside with tears in her eyes, told me that a near relative had met with a sudden death.

The horror of the dream was upon me when my housekeeper roused me, and I said to her, "I must tell you the dream I have had," and I gave her the particulars of my sister's tragic visit. She went down stairs and I read the papers. At half-past nine there was a knock at my bedroom door, and my housekeeper said, outside, in a nervous voice, "Don't be frightened, sir; your sister wants to see you." My sister came to my bedside, her eyes filled as with tears, and gave me a telegram she had just received at her residence. A near and dear relative had died suddenly in the night. Here is, at any rate, an authentic instance of a dream warning being realized almost to the letter.

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semination of spiritual knowledge. What an example to set for the rising generation! What a comment upon them for the on-looking world!

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Focalization of Will.

The shortest method to conquer "circumstances" is to ally yourself with principles, says Andrew Jackson Davis. Suppose you say: "I can comprehend only one thing, viz., the idea of progress." Keep in mind, now, that the idea is a principle. Now suppose you say: "To that principle I will be loyal, though the heavens fall." Can you not take that positive position? Whatever seems to me to be true, that I will adhere to, though I lose the whole world. And I will adhere to it with power, not with "force." Force is animal; it is not "power." Secure your spirit by an indomitable adherence to some divine principle. Fix your nature in its true orbit, and forthwith you are above anger, above enmity, above petty vices, above low motives, above vindictiveness, and therefore, you are master and governor of all those demons of discord that beset your path. He adds:

In proportion as you are loyal to a principle, you will receive inspiration, and thus "power" is added to that life which is integral and eternal. The divine, in ultimates, always gains a victory over that which is earthly and unworthy. In theology, however, the devil always has the upper hand. But, in fact and in truth, the devil is always under—in outer and in *utter* darkness. Discord—force—the war element—is finally put down. The animal world is beneath man; the angel world is above man; higher worlds roll over the angel world the divinest sphere through and within them all; and the same eventually conquers.

In this rudimental world of ours, the man of war is not a conqueror, nor is the earth itself a conqueror; but the sun, with its inconceivable opulence and abundance, is grandly triumphant. But yet how silently the sun does all its omnipotent work. It does not send out a flaming letter to say, "I shall give you a very fine day to-morrow; I shall show you a world full of warmth; a great flood of light will I pour over your habitations." But it rolls right on and shines beneficially, and warms the fields, and brings mankind a wondrous wealth of golden harvests. The sun is the "power" of wise affection personified.

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• Fred Fickey, Jr., has passed to the higher life. He was president of the First Spiritual Church of Baltimore, Md., for several years. Hon. H. D. Barrett, Mrs. Longley, Hon. C. R. Schirm and Mrs. R. Walcott spoke at the Memorial Services on April 2. He was buried with Masonic honors.

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• Mr. Gaston, president of the Spiritualist Camp Meeting Association at Cassadaga, N. Y., is now Congressman elect from Pennsylvania. The contest begun by his opponent has been given up, and now Mr. Gaston has a clear field.

• England now has an Anti-Spiritualist Society. We wonder what has become of the American fanatics who boasted more than a year ago that they would pulverize Spiritualism. The "effort" must have killed them.

• Our subscribers are particularly requested to observe the date on the wrapper-labels of their papers, and watch their accounts. If any error is made we are always glad to correct the same. Some seem not to understand the figures after their names. If they are like this, "1may0," your subscription is paid for a year in advance. If it is any date in the past, it is in arrears, and we should be very glad to move it along another year, if the dollar is forwarded for that purpose.

• Spiritual growth depends upon the death of physical desire; therefore, those who wish to grow spiritually must expect to experience physical death.

The Reviewer.

SUCCESS; the Key that Unlocks It, by Nancy McKay Gordon. Chicago, Ill.: Hermetic Publishing Co., 4006 Grand Boulevard. Price 25c. For sale at this office.

In this booklet the author, in a simple manner, shows how the much desired condition, SUCCESS, may be obtained by the right use and practical application of all Nature's forces; also, how they may be directed to bring the greatest result. Transmutation of the lower into the higher, is taught as the royal road and the highest method by which to reach REAL SUCCESS.

• Edward N. Beecher, Cleveland, O., author of the epic poem "The Lost Atlantis," writes thus concerning Ira C. Fuller's new book:

I have read carefully and critically the book entitled, "Tutelary Gods and Ancient Spirits," and although I consider it one of the most remarkable books that have come to my notice, I not only consider the theories advocated by the inspiring influences that manifested themselves through the instrumentality of Mrs. Longley perfectly tenable, but my belief that the information conveyed in the book must have been from other than what is considered normal sources is fully confirmed by a communication from Mrs. Longley to the effect that she "has never read any works on Atlantis, not even Donnalley's." The story of old Atlantis was a revelation to me, and the legend of Atlantis, commencing on page 174, is to me one of the most beautiful conceptions imaginable.

• "How to Hypnotize," by Sydney Flower, editor of the *Journal of Suggestive Therapeutics*, gives in four simple lessons more practical information on the subject than most of the so-called "professors" send their students in return for five or ten dollars. This book explains exactly how the hypnotic state may be induced in any one who is willing to try the experiment. It also explains how pain may be relieved by suggestions made during hypnotic sleep. Price 10 cents. For sale at this office.

Popular Clubbing Offers.

OCCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

• We SEND this rare and valuable Occult book and the RELIGIO-PHILOSOPHICAL JOURNAL a year, to old or new subscribers, both for \$5.00.

• SECRETS OF ASTROLOGY REVEALED—How to Foretell Future Events, by Prof. J. MacDonald, Scientific Astrologer and Vocapher. Price \$1.00. For sale at this office.

This is a complete instruction in the science of Astrology, the good and evil influence of the planets, signification of dreams, moles, signs and omens, mental, physical and business qualifications, sexual and conjugal adaptations from date of birth. Fully illustrated.

• We club this with the JOURNAL and send it one year and this book for \$1.50.

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Brother Arthur Groom of Philadelphia is a thorough Spiritualist, and a worker in the Lyceum cause, and some of his articles have been in the *RELIGIO-PHILOSOPHICAL JOURNAL* during the past year. He is one of the rising men of our times, and is the author of a very beautiful song and music, entitled, "The Maine Avenged and Cuba Free." For sale at this office, price 10 cents—postage 2 cents extra.

• The *Silver Chain Messenger*, of Springfield, Mo., says: "Spiritualism signifies science spiritualized, religion naturalized, man humanized, society fraternized and civilization civilized." What better definition could be given of Spiritualism? The *Messenger* is an excellent little monthly devoted to mediumship and its development, and published at 50 cents a year.

• Mr. Gaston, president of the Spiritualist Camp Meeting Association at Cassadaga, N. Y., is now Congressman elect from Pennsylvania. The contest begun by his opponent has been given up, and now Mr. Gaston has a clear field.

• England now has an Anti-Spiritualist Society. We wonder what has become of the American fanatics who boasted more than a year ago that they would pulverize Spiritualism. The "effort" must have killed them.

• Our subscribers are particularly requested to observe the date on the wrapper-labels of their papers, and watch their accounts. If any error is made we are always glad to correct the same. Some seem not to understand the figures after their names. If they are like this, "1may0," your subscription is paid for a year in advance. If it is any date in the past, it is in arrears, and we should be very glad to move it along another year, if the dollar is forwarded for that purpose.

• Spiritual growth depends upon the death of physical desire; therefore, those who wish to grow spiritually must expect to experience physical death.

The Reviewer.

SUCCESS; the Key that Unlocks It, by Nancy McKay Gordon. Chicago, Ill.: Hermetic Publishing Co., 4006 Grand Boulevard. Price 25c. For sale at this office.

In this booklet the author, in a simple manner, shows how the much desired condition, SUCCESS, may be obtained by the right use and practical application of all Nature's forces; also, how they may be directed to bring the greatest result. Transmutation of the lower into the higher, is taught as the royal road and the highest method by which to reach REAL SUCCESS.

• Edward N. Beecher, Cleveland, O., author of the epic poem "The Lost Atlantis," writes thus concerning Ira C. Fuller's new book:

I have read carefully and critically the book entitled, "Tutelary Gods and Ancient Spirits," and although I consider it one of the most remarkable books that have come to my notice, I not only consider the theories advocated by the inspiring influences that manifested themselves through the instrumentality of Mrs. Longley perfectly tenable, but my belief that the information conveyed in the book must have been from other than what is considered normal sources is fully confirmed by a communication from Mrs. Longley to the effect that she "has never read any works on Atlantis, not even Donnalley's." The story of old Atlantis was a revelation to me, and the legend of Atlantis, commencing on page 174, is to me one of the most beautiful conceptions imaginable.

• How to Hypnotize, by Sydney Flower, editor of the *Journal of Suggestive Therapeutics*, gives in four simple lessons more practical information on the subject than most of the so-called "professors" send their students in return for five or ten dollars. This book explains exactly how the hypnotic state may be induced in any one who is willing to try the experiment. It also explains how pain may be relieved by suggestions made during hypnotic sleep. Price 10 cents. For sale at this office.

Popular Clubbing Offers.

OCULT PHILOSOPHY, or Natural Magic, by that pure Mystic, Thinker, Teacher, Scholar, Statesman, Philosopher and Author, Henry Cornelius Agrippa von Nettesheim, Counsellor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court. 288 pp. Price \$5.00. For sale at this office.

This book was written nearly 400 years ago, and the one copy from which the present edition was translated cost \$75.00. It is called "Book One—Natural Magic," and includes the early life of Agrippa, his 74 chapters on Natural Magic, New Notes, Illustrations, Index and other original and selected matter. It is edited by Willis F. Whitehead.

The cost of translating and issuing this rare book amounted to over \$2,000.

The table of the Kabala, newly compiled for this volume, will be found to possess superior features over all others.

The Symbols of the Alchemists will be found both useful and instructive. The chapter on the Magic Mirror, which ends the work, is believed to be the best contribution on the subject extant.

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Relgio Philosophical Journal.

Invocation.

Oh thou central light and glory;
Thou whose presence fills all space,
And whose power from unseen forces
Quickens prayer unto thy grace;

Thou who art the All of wisdom,
The intelligence and love,
We in aspiration seek thee;
Send us knowledge from above,

We are toiling in the valley,
Though we know thy light is near.
We can grasp it now but faintly
And we oftentimes drop with fear.

May our holy, heavenly teachers
Be so filled with angel power
That they may our souls illumine—
Spiritual blessings on us shower.

May we then expand our nature,
Growing more and more like thee,
Realize that life's grand purpose
Is fraternal unity.

With each brother and each sister
May we feel relationship,
And not criticize their errors
With a cold, distrustful lip.

But in love and mercy call
Angel bands to guide forever
All who grope in darkened valleys
To bright hope and high endeavor.

Then must high and holy presence—
Ministering angels ever near—
Strength weak and selfish spirits
And our plea for wisdom hear.

ADA Z. STITES.



The Editor is not responsible for the opinions of correspondents.

Last Letter from John Brown, Sr.

To the Editor:

My soul always goes out in sympathy for the afflicted, and I am now pained to learn of the illness of Mrs. Emma Hardinge-Britten, the more so for her being one of the first lady mediums in the ranks of Spiritualism at a time I might say when it was dangerous to be safe. The angels brought from their home in the heavens various labors for her to perform for the intellectual development of the human family and made her one of the pillars upon which the fabric of our Spiritual Temple was founded. Her great activity in heaven's good work, coupled with the years that have slipped by, seem to have brought pain upon her mortal form, which I, with her many friends, regret to learn, and we cannot refrain from sending our condolence all the way across the deep blue sea to her abode, with a desire and strong faith that the good angels will remove all pain and suffering from her, and place their arms of love and affection around her that her future years may be pleasant. May the light she has given the world never grow dim. JOHN BROWN, SR. San Bernardino, Cal.

[LATER.—Since the foregoing was in type, we have received a letter from Mrs. John Brown, Sr., stating that her husband, whose last writing was the above, passed the change called "death," at 7 p.m., April 20—the funeral services to be held on Sunday, at 2 p.m.

Brother Brown was born Dec. 22, 1817, and his age was 81 years last December. The life work of the "Medium of the Rockies," now closed in the physical form, will be continued from the other shore.—ED.]

Abuse of Spiritualism.

To the Editor:

The enemies of our philosophy are still in pursuit. There were a number of people gathered at a neighbor's house lately, to pray for one of their number. She was a Methodist, but not as zealous as they wished. No sooner were these formalities over with, and they had discovered that I was a Spiritualist, than the evangelist began to tell about frauds and the exposures of materialization, portraying Spiritualists in the most ridiculous manner, and using the meanest kind of sarcasm, which seemed to be his special *forte*, making me the target of all his poisoned arrows, and letting the others gloat over my discomfiture. Well, I endured it as best I could, until forbearance ceased to be a virtue. Then I arose to leave, and told him he claimed to be an educated preacher, but that he had taken advantage of my being there to ply me with questions faster than I could answer him. He asked me to stay for prayers. "No sir," I said, "your prayers could not reach me. I refused to shake hands with him or to say good by, which he tantalizingly asked

me to do, and told him that I was as much above him as the stars are above the earth. I felt the abuse, but lacked the strength to meet and reply to his sarcasm. MRS. C. C. FIELD. Indian River, Mich.

Declined the Offer.

DEAR MR. NEWMAN:

A cablegram has just been received here from Colonel Pope, Chief Quarter-master, U. S. Army, at Manila, P. I., offering me the position of Chief Clerk in his office at an advance on my present salary. As I prefer to remain in San Francisco, with my Spiritualist friends, etc., I declined the offer.

WM. ENMETTE COLEMAN.
San Francisco, Cal., April 19, 1899.

Anniversary in Seattle.

TO THE EDITOR:

We held our anniversary in Seattle on Easter Day. We had some stirring words from P. C. Mills, Lena Gifford, Lillian Nagle, Ada Foye and many others. The large Masonic Temple was crowded with an appreciative audience. It was a jubilee of united societies and will long be remembered by many.

I have long had a dream of an ideal manual for a spiritual life, and never knew that such a book was in print until my last mail brought me from Arlington, N. J., Abby A. Judson's "Bridge between Two Worlds." Here it is, given by divine inspiration through the hand of a sweet soul as our earth ever matured.

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Valuable to Students.

TO THE EDITOR:

I should very much miss the JOURNAL from my weekly visitors of spiritual papers. It has its own well-defined work to do, and does it most admirably. The Borderland Department is worth more than the price of the paper to students of Spiritualism who do not see spirits themselves.

MRS. M. KLEIN.

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Local News Summary.

Edited by M. S. NORTON.

Ladies' Aid.—On the last Friday evening of this month, April 28th, the ladies will give a Musical and Literary entertainment, followed by a social dance and light refreshments. Admission 10 cents. On Friday evening, May 12, Mrs. Peter Hickey and Mrs. Lida Hickock will give an entertainment as a testimonial benefit for the Ladies' Aid Society. This entertainment has been several times postponed on account of the serious illness of Mrs. Hickock. Admission 25 cents. At the headquarters of the Society, Occidental Hall, 305 Larkin St. The famous suppers given by the ladies in the past, have been discontinued, the banquet hall being otherwise occupied.

Children's Progressive Lyceum.—Last Sunday was observed as Memorial day by this Lyceum, and the exercises were in memory of the members and friends who have passed to the higher life during the past year. The attendance was very large and the occasion one of unusual interest. After the regular lessons and the usual platform exercises, Mrs. Sarah Seal spoke for the departed ones, and Mrs. Clara Steers, controlled by J. Procter Greenleaf, delivered a message to the Lyceum from her father, Mr. Mayo. Dr. Carpenter gave an inspiring, practical address, and Mr. Carl Sawvell sang a bass solo. Mrs. Mayo read a poem by Ella Wheeler Wilcox. Mrs. Lena Howes and Captain Brown addressed the children in a happy strain. The platform was beautifully and profusely decorated with flowers. Mrs. C. H. Wadsworth is the conductor, ably assisted by Mrs. Briggs; Mr. Wadsworth musical director. Miss Gertie Grant, Secretary, and Mrs. Sadie Cooke, pianist. The Lyceum goes upon a picnic excursion to El Campo on Sunday, May 14.

Drew-Robinson Meeting.—In spite of adverse conditions, the work of interpretation and transmission of messages from spirits to mortals goes steadily on. Every Sunday evening these mediums stand between the two worlds upon the platform of Fraternity Hall, 909 Market St., and do the work of the spirit world. The harvest is great—the laborers few.

Oakland's New Meeting.—Mrs. R. Cowell and C. F. VanLoven will open a spiritual meeting in A. O. U. W. Hall, 1169 Broadway, commencing Sunday, May 7. The meetings will be held at 2:30 and 7:30 p.m., each Sunday. The promoters of this latest effort are both well known and popular, and have the best wishes of the JOURNAL and the spiritual fraternity.

Free Thought Lectures.—Dr. J. L. York the noted liberal orator, spoke again in lower Scottish Hall, last Sunday evening, on "Our Defense." No more valiant champion of intellectual freedom can be found than this Ingersoll of the West; and his scathing rebuke of the false charges made against Liberalists ought to blister to the bone.

Progressive Spiritualists.—The usual song service, last Sunday evening was followed by a short talk from the newly-elected vice-president, Mr. G. W. Hawes, being a plea for organization and concert of action. Then Mrs. R. Shepard Lillie took for her topic, "The Spirit of Unrest, and what does it Portend?" The speaker maintained that the unrest among our people was caused by the unfoldment of the spirit of truth in them, and is the manifestation of a desire to carry the light into the dark places of earth; but economic conditions retard the work, and the soul chafes under the restraint. Other people under another name are doing our work, to their honor and glory, while the Spiritualists pinch their nickels and wonder what is the matter with Spiritualism.

Universal Spiritual Association.—The subject under discussion last Sunday at 20 Eddy St., was "How to Overcome Present Conditions." The attendance was very large and the entire meeting one of unusual interest. The public nuisance, not having sufficient good breeding to remain quiet while others are speaking, was largely in evidence. There is need of a blistering rebuke in this direction, and it will surely come in the near future. The subject for next Sunday is "Poverty, its Cause and Cure." Miss Lee, as usual, dispensed sweet music, and Mr. Carl Sawvell, of Los Angeles, gave a bass solo and encore. Dr. W. S. Hall is the presiding genius.

Mrs. Logan's Meeting.—Last Sunday the Circle of Harmony was entertained by Mrs. Logan and Brother Walter with spiritual talks, Mr. Heiss, musical medium, at the piano; Mr. Carlson and Mr. Keller, piano and accordion. Mrs. Rhoda Gray and others gave inspirational talks. Mrs. Logan read an original poem, "The Man with the Hoe," after Edward Markham. These meetings are held at 305 Larkin St., every Sunday, beginning at 1 p.m.

John Brown, Sr.—The "Medium of the Rockies," passed to spirit life at San Bernardino, Cal., on Thursday, April 20, at 7 p.m. He was probably the oldest and best known medium on the Pacific Coast, and was a general favorite in this city. We have no particulars of his death, but a condensed history of his remarkable life will be published in the JOURNAL in the near future. He was born on Dec. 22, 1817, and leaves a wife and several grown children.

Mission Lyceum Party.—Wednesday evening, April 26, this Sunday school will hold its regular monthly Entertainment and Dance, in Excelsior Hall, Mission St., between 19th and 20th Sts. Those who witnessed their demonstration recently, will know what to expect from these juvenile denizens of the Mission. Music, eloquence, dancing and refreshments will be the program. The cost of all will be 10 cents. Next week we will publish a poem written by a member of this Lyceum.

Oakland.—The Union Spiritual Society met at Dr. Palinbaum's, 856½ Isabella St. The meeting opened with a poem entitled, "A Beautiful Angel Comes to Me." Tests followed by Dr. Palinbaum; and Mrs. C. J. Myers of San Francisco gave some very convincing proof of immortality to about 14, which were all recognized.

Local Personals.—Mr. B. G. Franklin and Mr. Carl Sawvell, of Los Angeles, visited the different meetings last Sunday. Mrs. Dr. Blake has removed to her cosy home at 56 Belvedere-st., near the Chutes. A. O. Stordeur, M. A., Ph D., recently of Australia, called at our office during the past week.

Geo. Hand Brower, artist medium, located at 17A 6th St., looked in upon us the other day.

The Wedding.—of the grand-daughter of Mr. and Mrs. T. G. Newman occurred on April 13, 1899. These particulars are from the Denison, Iowa, Review, about it:

The marriage of Miss Bertha M. Cook to Mr. John Kott took place last evening at 8:30 at the home of the bride's parents, Mr. and Mrs. H. A. Cook, on East Broadway. The marriage ceremony was performed by Rev. A. G. Martyn, pastor of the Presbyterian church, using the simple but impressive form by which the mutual vows were plighted. The bride is a young lady of education, refinement and musical culture, and one of our most popular vocalists, always heard with pleasure by Denison audiences. The groom, while but recently in our city, has won the esteem of all with whom he has come in contact by his gentlemanly bearing, his genial companionship and his broad sympathies. He has had wide experience in travel, and is a fresco artist of the highest merit, his skill adorning a number of our best residences. Mr. and Mrs. Kott will spend a few days at Omaha, and then be at home to their many friends in Denison, whose sincere congratulations and well wishes are freely given for a *bon voyage* on the sea of matrimonial life, in which congratulations the Review heartily joins.

Madam Montague writes from London, England, on April 5, that she expects to return to the Pacific Coast in the near future, and that her private affairs must be settled according to her "perception of right, guided by reason, and sanctioned by conscience, regardless of the consideration of others." She is grieved that she has by some been misunderstood. Let that charity, taught in our beautiful philosophy, be practiced more generally. Her return will be cordially welcomed by her many friends.

Mrs. Prior, Atlanta, Ga., on April 14, writes: "Again this spring I have been called upon to take charge of two societies. The Society in Chattanooga, Tenn., and the Society here. This necessitates 280 miles of travel each week. Hence I have little time to devote to anything but my public work and correspondence." Her California friends will be glad to learn this bit of news.

Societies and Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion ONE INCH [10 lines], \$3.00 per month.

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Society of Progressive Spiritualists,

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. A FREE Social will be held on the second Friday evening of each month, and a Musical and Literary Entertainment and Dance on the last Friday evening. Admission ten cents. Business Meetings will be held every Wednesday afternoon, at 2 o'clock. Take the Elevator.

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